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THE GOPĀLARĀJAVAṂŚĀVALĪ

Dhanavajra Vajrācārya
Kamal P. Malla

FRANZ STEINER VERLAG WIESBADEN GMBH
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DHANAVAJRA VAJRĀCĀRYA
and
KAMAL P. MALLA

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A facsimile edition prepared by the NEPAL RESEARCH CENTRE in collaboration with the NATIONAL ARCHIVES, Kathmandu. With an introduction, a transcription, Nepali and English translations, a glossary and indices.

Franz Steiner Verlag Wiesbaden GmbH
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Foreword

The manifold testimonials of the cultural heritage of Nepal have always held a prominent place in the activities of the Nepal Research Centre - and in a sense one might say the wealth of Nepalese manuscripts has stood first among them. The Nepal-German Manuscript Preservation Project, a joint venture of H.M.G. Department of Archaeology and the German Oriental Society, has by now traced and photographed some 85,000 manuscripts. The original films are deposited in the National Archives of Nepal, which thus houses a collection of Hindu and Buddhist records hardly equalled anywhere in the world.

This wealth of sources is of course chiefly utilized by those familiar with the old languages and scripts. There is a good deal, though, which for its intrinsic merit and general appeal ought to be in the hands of a wider public. Editions of selected texts, accompanied by translations and/or commentaries, are perhaps the most useful means to acquire first-hand knowledge.

The present volume was conceived with this aim in view. Historical sources, as is well-known, are none too plentiful in the Hindu world, and the National Archives, Kathmandu are unusually well endowed in this field. The *Gopālarājavaṃśāvalī* counts among the most interesting of these holdings. It is being constantly referred to in historical writings, and this fact alone testifies to its standing. It is with some satisfaction, then, that we present this edition, which is meant to provide a tool for its further study.

For the text itself bristles with difficulties. The Sanskrit of its first part is somewhat erratic, to put it mildly; the second part is written in an early form of Newari which is none too well-known. All this has turned out to be a considerable obstacle in the attempts to understand and evaluate the ancient chronicle.

The present volume combines the effort of two renowned scholars of Nepal. To Mr. Dhanavajra Vajracharya, we owe the transliteration of the manuscript and its translation into Nepali: both these parts were prepared under the auspices of the Centre for Nepal and Asian Studies of Tribhuvan University. Professor Kamal P. Malla has rendered the text into English and contributed the introduction which gives an outline of the contents and of the importance of the chronicle. Furthermore, he has prepared glossary of the Newari words which will prove of great value, not only for the study of the present text; few scholars interested in the early stages of Newari will be able to dispense with it.

The facsimiles, finally, were produced by the Nepal Research Centre Staff, in particular by Dr. Axel Michaels and Dr. Horst Brinkhaus, in collaboration with the National Archives, Kathmandu: its Chief Research Officer, Mr. Balaram Das Dangol, has put the world of scholars under a great obligation by his active support of the project.

A good many individuals and institutions, then, have collaborated in the making of this book. It is my pleasant duty to thank them for their pains in producing an edition which I trust will prove a useful contribution to research in the history of mediaeval Nepal.

Hamburg, August 1984 A. Wezler

Preface

In August 1983, Dr. Axel Michaels, Director of the Nepal Research Centre, came to see Kamal P. Malla to collect the microfilm of a Nepali chronicle. In the course of subsequent conversation, Malla suggested to Dr. Michaels that the Nepal Research Centre should plan to bring out facsimile editions of some of the more important and rare Nepalese manuscripts which the Nepal-German Manuscript Preservation Project has already microfilmed. It was suggested that one such manuscript could be the *Gopālarājavaṃśāvalī*.

Dr. Michaels appreciated the proposal. However, as he was leaving for Germany after completing his term he wasn't in a position to make any positive commitment then and there. On reaching Germany, in a letter to Malla dated September 9, 1983, Dr. Michaels wrote:

> I discussed the matter with Prof. Wezler and Prof. Kölver, and fortunately both are very much fond of the venture.
>
> But this brings me to the main question: would you still be willing to do it? Of course, you would give us a great honour and pleasure in doing so. If so, I would like you to contact Dr. Brinkhaus who is very well-informed about everything.

When Dr. Horst Brinkhaus came to take over as Director of the Nepal Research Centre, Malla suggested him that we include the following components as well in the proposed facsimile edition of the *vaṃśāvalī*-text:

a. Devanāgarī transcription of the text by Dhanavajra Vajrācārya
b. Nepālī translation of the text by Dhanavajra Vajrācārya
c. English translation of the text by Malla
d. Indexes of personal names and place-names
e. Glossary of the Newārī words, and
f. A comparative chart of the *vaṃśāvalī* king-lists and the positive chronology of the kings of Nepal upto Sthitirājamalla.

As Dr. Brinkhaus agreed to the above proposal, Malla contacted Vajrācārya who consented to collaborate and contribute in the project. This, in brief, was how the project was conceived and launched in January 1984.

In the Fiscal Year 1980-81, Vajrācārya had completed a project on the manuscript of the *Gopālarājavaṃśāvalī*, which he submitted to the Centre for Nepal and Asian Studies, Tribhuvan University. However, in the light of the more improved prints of the manuscript made available to us, Vajrācārya has made several improvements and corrections in his original transcription and Nepali translation. At the same time, as inductive test of the validity of transcription and translation, Malla started to index the personal names, the place-names, and the Newārī words. The text which Dhanavajra Vajrācārya has put together over the years' research was taken to pieces by Malla--to see if it works. Readers can check this in the glossary and perhaps correct and improve upon it at several places. We do not consider that our Nepali and English translations are infallible, nor have we solved all the problems of analysis and interpretation of the text. In fact, the two translations diverge from each other at a number of places. We have, however, left them as such to give the reader the benefit of doubt.

This facsimile edition has the limited objectives of making the facsimile reproduction of the *vaṃśāvalī*-text and its authentic transcription accessible. It is *not* a critical edition of the text, but merely a first step to it. The introduction by Malla aims at providing the reader with primary critical materials on the text, its cognates, positive history and the *vaṃśāvalī*-traditions in Nepal. We have also included in this edition the facsimile reproduction of the *vaṃśāvalī* fragment from the Kaiser Library and the abridged *vaṃśāvalī*-text discovered by Vajrācārya at Gorkhā. The Kaiser fragment is also transcribed in Devanāgarī because it is in Nepālākṣara or Newārī script. We didn't feel it necessary to print the transcription of the Gorkhā fragment because it is already in Devanāgarī script.

To facilitate study, analysis, and comparison of the *vaṃśāvalī* king-lists, we have included a comparative king-list from all the three older *vaṃsāvalī*-texts, including the one given by Kirkpatrick. This should be compared with the chronology of the kings of Nepal from Mānadeva to Sthitirājamalla, with their confirmed dates collated from inscriptions and manuscript colophons. For the Licchavis, our main sources are the inscriptions (nearly 200 for the time-span of 300 years), whereas for the Ṭhakuris and the Early Mallas, our main sources are manuscript colophons supplemented marginally by inscriptions (about 40 in all for the time-span of 500 years).

The glossary is of the Newārī words used in the text. As such, it doesn't cover the entire corpus of the *vaṃśāvalī*-text. It includes the lexical items (phrases and sentences in some entries) from the second part of the text only. Although it is primarily a glossary of Newārī words, some important Sanskrit words (doubtlessly available in any good Sanskrit dictionary) have been included because they form part of the text as well as of the language. The references to Sanskrit words in Newārī entries are not etymological, but merely suggestive.

We would like to take this opportunity to express our grateful thanks to Dr. Axel Michaels for taking the idea of this project up to Germany and standing by it at its initiation. We are equally grateful to Prof. A. Wezler, Editor of Nepal Research Centre Publications Series for consenting to include the project in the series. As always, Dr. Bernhard Kölver has boosted our morale at a stage when it was almost about to droop, though "with a certain diffidence".

It was, however, Dr. Horst Brinkhaus, the current Director of Nepal Research Centre, who has borne the brunt of the project both intellectually and administratively. In part, this project was stimulated by a brief but very perceptive paper he published on the older chronicles of Nepal. Therefore, almost as love's labour he did everything we requested him to do without so much as a whimper of protest, as if it was his personal project, not ours. He could have taken over it, had he wanted to do so, because we have saddled him with too many odd little details (such as checking our Devanāgarī/Roman transliteration or proof-reading of the typeset materials). This project was thus bravely seen through a jungle of details by Dr. Brinkhaus.

Several people have helped us at different stages of the project. Among them, we would first like to mention Mr. Balarām Dās Daṅgol, Chief Research Officer of the National Archives, Kathmandu and Mr. Shaṅker Nāth Adhikāri, the Librarian of the Kaiser Library, Kathmandu. Mr. Balarām Chitrakār has been consistently prompt and cooperative in contributing to the photographic components of this project.

We are most grateful to Mr. Thākurlāl Mānandhar, well-known scholar of Newārī studies, for going through the Newārī glossary and for kindly suggesting several changes and improvements on an earlier draft of the glossary. Mr. Kāshināth Tamot of the Classical Newari Dictionary Project has checked the alphabetization of the indexes and the glossary. He has given a number of helpful suggestions for improvement of the glossary. Mr. Bishnu Rāj Jhā of the Nepal Research Centre has transferred all the 1500-items on cards, making the glossary richer by his own additions and corrections. Mr. Gyāni Rāj Vajrācārya, Staff of the Newārī Dictionary Committee, typed nearly the whole of the manuscript, prepared the indexes and typed them carefully for the press-ready copy. We should also like to thank Mrs. Rukmini Vanta, Dhanavajra Vajrācārya's collaborator at the Centre for Nepal and Asian Studies.

Finally, we would like to put on record our grateful thanks to the Centre for Nepal and Asian Studies and its Executive-Director, Kumar Khadga Bikram Shah, for encouraging us. It was no small favour that he permitted us to use Dhanavajra's Nepali translation as a part of this facsimile edition

If this facsimile edition leads to a more elaborate, authoritative, and critical edition of the text in the near future, we will not have worked in vain.

August 28, 1984

Dhanavajra Vajrācārya
Kamal P. Malla

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Introduction

Kamal P. Malla

1. *The Manuscript*

This is a facsimile edition of the well-known Nepalese chronicle, popularly known among scholars as *Gopālarājavaṃśāvalī*, that is the Chronicle of the Gopāla Kings. This title was given the manuscript presumably because the chronicle begins with the dynasty of the cowherd kings. The manuscript is also--no doubt oddly--known as *Bendall Vaṃśāvalī*, after the name of the scholar who discovered it. The manuscript was discovered by Cecil Bendall in what was then called the Durbār or Bīr Library in 1898-99. At present, it is in the collection of the National Archives, Kathmandu (Catalogue No. I: 1583, filmed by the Nepal-German Manuscript Preservation Project, Reel No. B 18/23).

The *Gopālarājavaṃśāvalī* is a palm-leaf manuscript, measuring 28 cm by 5 cm, with leaves numbered continuously, consisting of Folios 17-63, with an extra folio numbered 50, thus 48 folios in all. As the first 16 folios are missing, it is incomplete. The script is *bhujī mola* or fly-headed--the palaeographic successor of ancient Newari script, with hooked headlines. It is written continuously in a single consistent hand-writing with no change of writing, or interpolation, except for a single entry in Folio 46b. All folios except 58a have 5 lines in a folio. Folio 58a has 4 lines. The extra folio, which probably comes after Folio 50, has 4 lines in (a) and 1 line and a half in (b). The folios are numbered on the right hand side with numerals, and on the left hand side with letter-numerals. A few initial pages are badly moth-eaten, whereas several others are faint and illegible, the ink having faded through age and use. It is perforated a little to the left of the centre for holding the folios with a string.

In the first half of the manuscript (Folios 17a-30b) the language is a corrupt and ungrammatical form of Sanskrit. In the second half, it is mediaeval Newari, with a very high percentage of Indo-Aryan loan words.

2. *Dated Entries*

The earliest date in the manuscript is Nepāla Saṃvat 177 (A.D. 1057), and the latest one is N.S. 509 (A.D. 1389). The first half consists of a very few dated entries; the second half consists of nearly all dated entries. The chronicle contains an account of some 332 years which is dated, and relatively authentic. From about N.S. 469 A.D. (1349) the entries in the chronicle for the next 40 years come in quick succession and in greater detail. However, there is no doubt that earlier sources going as far back as the A.D. 1050s were used in its compilation. This is evident from the authenticity of the dates and astrological elements in the entries dated as far back as N.S. 177, verified by the colophon data scrutinized by Petech (1958) and Regmi (1965). Equally important is the negative evidence, as it were. Even where dates are given, the

entries in the chronicle are not in a strictly chronological order. The compiler had clearly used several *different* sources--the sources which were, probably, akin in nature to the 17th-18th century *thyāsaphūs*.

3. *The Time and Place of Compilation*

Following the trauma of a prolonged political instability, internal dissension, and the devastating Muslim invasion of A.D. 1349, Jayasthitirājamalla's reign (A.D. 1382-1395) may have been a period of relative stability. As the King is eulogized in no uncertain terms as an incarnation of Rāma, Buddha, and Lokapāla, all in one as it were, there is hardly any doubt that the compilation was completed during his reign. As a bridegroom brought from outside, and then groomed and inducted into the politics, society, and culture of the Nepal Valley, Sthitirājamalla had to understand the country and its past. Above all, he had to establish his own legitimacy to rule over it as an alien prince-consort, enjoying the throne by virtue of being the husband of Princess Rājalladevī--the heiress to Nepalese throne. What intrigues us, however, is that there isn't a word in the whole chronicle about Sthitirājamalla's *own* lineage or social origins.

As a greater part of place-names in the chronicle is from Bhaktapur, it couldn't have been written elsewhere. Probably, the compiler was himself close to the court, an insider of Bhaktapur politics who appears to have personally witnessed the Muslim invasion in November 1349. Because of the preponderance of astrological elements in most of the dated entries, including the ghaḍī, yoga, and nakṣatra, the compiler and his sources couldn't have been very far from the profession of the astrologer.

4. *More Well-known than Understood*

The manuscript has hitherto remained an intimidating experience for most students of history--a text "more well-known than understood" (Petech, 1958). Even after 85 years of its discovery not a single reliable transcription is available in print, let alone a critical edition. Despite the fact that "its edition and translation is at present the foremost desideratum in the field of Nepalese history and possibly also of Newari linguistic studies" (Petech, 1958:7), the task has hitherto remained neglected.

Bendall, the discoverer of the manuscript, had published a historical sketch of Nepal (A.D. 1000-1600), chiefly "from MSS lately discovered" (Bendall, 1903). His sketch also contained a facsimile plate of 4 folios of the *vaṃśāvalī* text. However, he made no secret of the fact that the manuscript presented difficulties:

> The language is no doubt intended for Sanskrit, but in obscurity and a perfectly wild absence of syntax it rivals the worst colophons of Nepalese MSS that I have seen.
>
> (Bendall, 1901:3)

Bendall divided the manuscript into three parts, designating them as V_1, V_2, V_3:

> V_1 (Folio 17-30a) is in the form of annals or king-lists, in the "form of brief annals of the successive reigns not unlike the other *vaṃśāvalīs*, but giving a much greater number of dates, in addition to the length of the reigns. The leading events of each reign are also noticed in some cases with dates, at first in words and later on in numerals." This part of the manuscript ends with N.S. 503, with the crowning of Jayasthitirāja-malla. The language is a corrupt form of Sanskrit.
>
> V_2 (Folio 30b-36a) "is a document of different origin; it is a list of births of royal and other distinguished personages. The language is unfortunately old Newari."
>
> V_3 (Folio 36b-63b) "is perhaps merely a continuation of V_2. I have called it a separate document, because a slight break with double daṇḍas occurs ... at the end of 36a, and because at this point there is a marked difference of style. The string of short paragraphs each recording little more than a birth, is abandoned, and the annals become more expanded. The previous section had ended ... with N.S. 396. This, however, begins with N.S. 379, and the history would not seem to be treated on a strictly chronological basis."
>
> (Bendall, 1903:3-4)

Bendall's divisions and designations of the manuscript have been, so far, accepted as a matter of convention by Levi (1905-8), Petech (1958), and Regmi (1965). However, there is no break, orthographic, stylistic or thematic, between Folios 36a and 36b. So we consider that the manuscript consists of two loosely related texts: *Vaṃśāvalī*$_1$ and *Vaṃśāvalī*$_2$.

At the turn of the century, Bendall lamented that V_2 is "unfortunately in old Newari", and that it presented difficulties of the language "for which I can get no adequate help in Nepal or in Europe" (Bendall, 1903:4). More or less, in a similar vein Petech wrote in 1958:

> The manuscripts (V_2 and V_3) offer almost insuperable difficulties to our understanding. The old Newari in which they are written is practically incomprehensible nowadays. The language has changed enormously, the linguistic tradition is lost and even Nepalese Pandits are at loss for interpreting this text.
>
> (Petech, 1958:7)

What Petech felt may have been true in the early 1950s. However, today it sounds something of a hyperbole. The fundamental problem with the text is orthographic rather than linguistic. The division of each entry in V_2 into verifiable words, phrases, and clauses is the real problem. As the writing is without spaces, where to make a cut is the problem. Passages which are relentlessly obscure, at this stage of our study, are far and few between.

5. *Earlier Editions*

Petech (1958:219-224) published a romanized transcription of Folios 22b-29a. He made a copious but judicious use of the manuscript in his history of Mediaeval Nepal. However, his prefatory remarks are memorably desperate:

> It is nearly hopeless to prepare an edition of Bendall *vaṃśāvali* from a single manuscript, and that illegible in several points and with a text so corrupted that often its interpretation is a matter of guess and nothing more. ... As to the Newari portions (ending portion of V_1, the whole of V_2 and V_3), this is a task which must be left to Newari scholars.
>
> (Petech, 1958:219)

Among Nepalese scholars, Yogī Naraharinātha had published a Devanāgarī transcription prepared by the pundits of the National Archives, Kathmandu. This also includes a brief introduction and a free Nepali translation of the Sanskrit portion of the manuscript (Yogī Naraharinātha, 1959).

Regmi published a Devanāgarī transcription, claiming that the Yogī's reading had "several mistakes in the reading of the letter of the MS" (Regmi: 1966: footnote, p. 112). However, Regmi's is the least reliable of the transcriptions available in print.

This facsimile edition is prepared from the National Archives microfilm.

Dhanavajra Vajrācārya had prepared a Devanāgarī transcription based on the original manuscript. He had also used the Kaisher Library glass negatives of the manuscript, apparently photographed at the turn of the century when the manuscript was in a better condition. Although he had been using the transcription since 1959, it was not available in print. The Nepali translation as well as the Devanāgarī transcription published here was a part of the History Project for Fiscal Year 1980-81 which Vajrācārya submitted at the Centre for Nepal and Asian Studies.

6. *The Chronicle: A Link Between Ancient and Mediaeval Nepal*

In Nepalese history, there is a big hiatus between the fizzling out of the Licchavis (ca. 8th-9th century A.D.) and the rise of the

Mallas at the beginning of the 13th century A.D. This gap is tantalizing because of relative scarcity of materials, particularly inscriptions and coinage--so much so that much of the history of this period is merely a string of dates and names ('phantoms' -- as Levi puts it), culled from manuscript colophons. In the midst of this Dark Age of Nepal's mediaeval history, this chronicle is nearly like an unfailing lighthouse. Between the Licchavis and the Mallas, there are far too many missing links, and this chronicle is one of the major sources of historical and cultural data which deserve to be assessed. As the chronicle appears to have made use of sources and traditions which were already well-established by the mid-eleventh century A.D., its importance cannot be overemphasized.

7. *The Vaṃśāvalī$_1$ and Ancient Nepal*

The V_1 and V_2 are only loosely related. The V_1 begins from the end of the Kalī Yuga when the Nepal Valley was a dense forest, and it ends with the N.S. 503. The earliest dated entry in this part of the chronicle is N.S. 200. In the V_1, the only dated entries prior to the Muslim invasion of N.S. 470 are: N.S. 207, N.S. 239, N.S. 267, N.S. 219, N.S. 375, N.S. 408, N.S. 409, N.S. 411, N.S. 414, N.S. 417, N.S. 446, N.S. 448, N.S. 467, and N.S. 468, spanning a period of 270 years. There are only five dated entries between N.S. 469 and N.S. 503.

In the V_2, on the other hand, there are two dated entries of the second century of Nepāla Saṃvat, 17 dated entries of the third century of N. S., and more than 60 entries which are dated in the 300s of N.S. Beginning from Folio 40a, nearly 140 dated entries in V_2 belong to the 400s of N.S. Beginning from Folio 59a, 35 entries are dated between N.S. 500 - N.S. 509, Caitra Śukla Dvādaśī. The relationship of the V_1 and V_2, on the one hand, and of both with cognate texts, on the other, will be discussed later on in this introduction.

The V_1, like its cognates, but unlike the V_2, summarizes Nepal's ancient history, (Folio 17a-24a). The overlapping between the V_1 and the V_2 begins from Folio 24a, with the rule of Śivadeva or Siṃhadeva (N.S. 219-246/A.D. 1099-1126). This is most significant, particularly because Śivadeva was undoubtedly an outstanding king--the king who introduced a new coinage, built many secular and religious structures, including a four storyed royal palace with five courtyards. The V_2 begins by eulogizing him as an incarnation of Kāmarūpa Bhairava! So Siṃhadeva may well be considered a landmark in Nepal's traditional historiography, a meaningful point of intersection between V_1 and V_2.

The V_1 records the traditions about Nepal's ancient history which seem to have crystalized by the end of the first millennium A.D. The V_1 begins with the end of the Kali Yuga. It narrates the legend of the discovery or emergence of the Luminous Phallus of Paśupatinātha and the founding of the dynasty of 8 cowherd kings followed by the dynasty of 3 buffalo-herd kings. Though the Gopālas or Ābhīras may not belong to such a hoary past as the *vaṃśāvalī*-tradition in Nepal pictures, their historicity is unquestionable. The wide movements of the Ābhīra clans have been traced back in India to 1st century B.C./A.D., with epigraphic

records dating from the 2nd century A.D. The ascendancy of the Ābhīra clan in Nepalese history in A.D. 512-642, supplying some of the most distinguished names (such as Ravi Gupta, Bhauma Gupta, Jiṣṇu Gupta, and Viṣṇu Gupta) lends support to the *vaṃśāvalī*-tradition with regard to the Ābhīra rule in Nepal. The later chronicles locate them in the Mātātīrtha belt. The present concentration of the Gvā(la) and Nanda Gopāla Śreṣṭhas in ancient settlements such as Mātātīrtha, Thānkot, Tistuṅg-Citlāṅg, Balambū, Sunākothi, and Pharpiṅg suggests their widespread dispersal and movement in the south and south-west of the valley at one time. The chronicle brings them in, not only before the Licchavis, but also ahead of the Kirātas--a tradition which, in the light of both ethnographic and epigraphic data, is nothing if not dubious.

According to the V_1, the Kirātas ruled over Nepal for 32 generations after defeating the cowherd- and buffalo-herd kings, totalling for a period of 1701 years! This protracted duration of the Kirāta rule apart, a few things are worth noting in the tradition. As most names are non-Sanskritic in the list it is highly unlikely that they were invented for the sake of filling in the gap in any fanciful chronology in a text "intended to be Sanskrit." Secondly, unlike the later chronicles, there is no legendary fat or digressions in the Kirāta king-list of V_1. Thirdly, the chronicler unequivocally mentions that the Kirātas now live in the land between the rivers Tāmākośī and Aruṇa. At present, this is the habitat of the Rāis and the Limbūs--the two ethnic groups which call themselves "Kirātas" and their land "Kirāt". The traditions regarding their banishment are persistent. For example, Hodgson noted in the mid-nineteenth-century:

> We know not when the Kirantis were expelled from the plains of India; if indeed they ever held permanent possession there. But it was the Malla dynasty of Nepal proper which, about the middle of the fourteenth century, expelled them from the great valley.
>
> (Hodgson, 1880:397)

The Kirāta occupation of the Nepal Valley is certainly not an afterthought of the chronicler. The Sanskrit inscriptions in the high style of the imperial Guptas set up in the Valley by the Licchavis (A.D. 464-879) contain well over 80% non-Sanskrit place-names, including names of rivers, hillocks, canals, and tax-offices. There is very little doubt that these nominals come from Tibeto-Burman languages (Malla, 1981 and 1983a). In default of other data, the linguistic evidence substantiates the chronicler's assignment of a long Kirāta rule over the valley.

After narrating the origins of the Solar Line and listing the Sun-Kings upto Vikukṣi, the V_1 notes

> Then with the might of the Solar Line, the Licchavi dynasty ruled in Nepal by defeating the Kirāta kings.
>
> Folio 19b lines 2-3

Licchavi was the eponymic founder/ancestor of the dynasty who, according to Jayadeva II's Paśupati inscription (A.D. 733), was the ninth king to rule after Daśaratha. However, according to the V_1, the line of descent seems to be, at best, ambiguous. The descendants of Daśaratha ruled in Ayodhyā; the descendants of Viśāla, born in the Ikṣvāku line, ruled in Vimalanagarī (Vaiśāli?). The relationship of his last descendant, Vikukṣi with Licchavi "remains hanging in emptiness." As Levi puts it,

> The winding is fairly complicated and the stages obscure enough to awaken distrust; an authentic filiation would have better marked its direction.
>
> (Levi, 1905:II:89)

It is interesting to note that the first historical dynasty of Nepal seeks its legitimacy in the Solar myth--a convenient source for most of the South Asian monarchies. In history, as against myth, the Licchavis were a famous republican clan, belonging to the Vṛji confederacy, consisting of the Śākyas, the Koliyas, the Mauriyas, and the Mallas, among others. After the expansion of Magadhan monarchy, the confederacy collapsed, and the land of the Licchavis was absorbed into the expanding empire. The rise of Candragupta (A.D. 319-335) is ascribed by historians to his marriage of convenience with the Licchavi Princess Kumāradevī. Samudragupta (A.D. 336-375) proudly displays his descent from the Licchavis through his mother.

The nature of the relationship between Nepalese Licchavis and the Licchavis of India is problematic. It is almost impossible to verify whether the Nepalese Licchavis were the direct descendants of the Licchavi clan of Buddhist period or a survival of mere name. If they were related, they may have migrated in small numbers to the Nepal Valley in the early centuries B.C./A.D. However, what is almost certain is that the early Nepalese Licchavis were the feudatories of the Imperial Guptas, at least upto the rule of Samudragupta. His inscription at Allahabad proudly lists the king of Nepal (Vṛṣadeva ?) among the five frontier-kings "who came to pay obeisance and prostrate before the Emperor at his command". As soon as the Gupta Empire began to decline, the Licchavis in Nepal consolidated their hold and broke away from the Guptas. Jayadeva I may have been the founder of the Nepalese scion of the Licchavis, whereas Mānadeva could very well be the first important Licchavi ruler of Nepal. Although Mānadeva ruled for 41 years (A.D. 464-505), there is not a single charter or administrative inscription issued by him. We do not know where Mānadeva ruled from--his court or seat of government from where he set out on his campaign against the refractory feudatories of the east and of the west, is so far an unknown point of reference in Nepal's ancient political history.

Unlike the later chronicles, the V_1 is the only one which specifically mentions the Licchavis by name. Whenever there is a change of dynasty, *vaṃśāntara*, the chronicler is very particular to note it. For instance,

> King Bhīmadeva (ruled for) 14 years. Then the dynasty of the Gopālas defeated the Solar Line (i.e., the Licchavis) and ruled over Nepal. (Folio 21b - lines 4-5)
>
> These were the three Gopāla kings to rule. (Folio 21a line 5)
>
> Once again, with the might of the Solar line, the Kings of the Dynasty of the Licchavis ruled. King Śivadeva (ruled for) 41 years.
>
> Śivadeva's nephew (sister's son), King Śrī Aṃśuvarmā (ruled for) 43 years.
>
> These kings belonged to a different dynasty.....
>
> Thereafter the Solar kings ruled over Nepal again. King Śrī Dhruvavarmā 108. (Folios 22a-22b)

The V_1 consists of a list of kings, their regnal years, together with some details of events concerning the religious history, mainly pious foundations and gifts to temples such as Paśupatinātha. The cultural data, in some instances (such as the founding of the Viṣṇu images by Viṣṇugupta), are corroborated by contemporary inscriptions. But, by and large, the political history of the first millennium A.D. contained in the V_1--when verified against contemporary epigraphy--has proved unreliable, if not outright unilluminating. As Levi puts it, "the dynastic lists for this period embarass the critics rather than aid them". This is so for several obvious reasons. In the first place, the regnal years are inflated in most instances, if not patently wrong. Secondly, the order of kings is mistaken: Mānadeva is placed before Śaṅkaradeva, his grand-father. Mānadeva is noted as Vṛṣadeva's son (his great-grand-father). Contemporary rulers are listed as successive ones. The Ābhīra Gupta rulers who were the feudatories and contemporaries of the Licchavis, are listed before the Licchavi kings. Śivadeva I is repeated twice whereas Jayadeva II is omitted from the V_1. The regnal years are impossibly long, exaggerated, and imprecise. Consequently, as far as ancient history of Nepal is concerned, the V_1 does "embarrass the critics rather than aid them". Despite these glaring shortcomings, the V_1 and its cognates are our only source of information for the period between the receding of the Licchavis in the A.D. 750s and the 10th century A.D. when colophons (earliest dated N.S. 40) and inscriptions (earliest dated N.S. 107) begin to be available. For the political history of some 250 years, we have nothing to fall back upon except the V_1 and its cognates--so unsatisfactory though they are.

8. *The Nature of the Vaṃśāvalī Tradition*

The preoccupation with geneology has deep roots in Nepal. Since the dawn of her recorded history it has been a pronounced culture-trait

among the ruling elites of Nepal. The earliest dated inscription of the Licchavis (A.D. 464) gives a brief genealogy of Mānadeva going back to his great-grandfather Vṛṣadeva. Similarly, Jayadeva II's Paśupati inscription (A.D. 733) gives a pompous genealogy of the Licchavis, linking himself with the Solar Line on the one hand and the leading ruling families in contemporary India, on the other. The later Malla kings, following Jayasthitirājamalla, give their genealogies, linking themselves (through Rājalladevī or Yakṣa Malla) with the Karṇāṭa dynasty of Nānyadeva or with the dynasty of Raghu!

"Nepal is the only country which possesses (the *vaṃśāvalī* texts) in such an abundance"--notes a scholar who found the proliferation of these texts puzzling (Hasrat, 1970:xv). At the turn of the century, Levi (1905:193-201) sought to classify the literature into two distinct orientations: Buddhistic and Brahminical. The Buddhist chronicles were composed by Vajrācāryas or Śākyas; the Brahminical ones were the output of Brahmins. A Buddhist chronicle, translated into English by Shiva Shankar Singh and Guṇānanda, was edited and published by Wright (1877). A Brahminical chronicle, written in 1834 by Siddhi Nārāyaṇa Sharmā of Devapātan, was used by Levi. As we shall see, this classification of the *vaṃśāvalī* texts is not particularly relevant for the older group of chronicles. More recently, Petech (1958) has divided the *vaṃśāvalī* literature into two broad groups:

a. the ancient *vaṃśāvalīs*, compiled during the late 14th century A.D. consisting of the "Bendall Vaṃsāvalī" and "Kaisher Fragment of a Vaṃśāvalī" (VB and VK, in Petech's abbreviations)

b. the modern *vaṃśāvalīs*, compiled during the first decades of the nineteenth century.

Among the ancient *vaṃśāvalīs*, the Kaisher Fragment of a *Vaṃśāvalī* is a 8-folio fragmentary and incomplete manuscript Petech discovered in the private library of the late Field-Marshal Kaisher Shumshere (Catalogue No. 171). The manuscript itself is a modern one, 8.50 cm x 18 cm in size, written in ordinary yellow Nepalese paper in late Newari script. It is damaged on the left-hand corner. The earliest dated entry is N.S.299 (A.D. 1179). The last dated entry in the main text is N.S. 469, preceding the invasion of Samas Ud-din. The marginal notes and later entries, however, range from N.S. 859 to the events relating to the time of Pratāpa Siṃha Shāha (A.D. 1775-1777). Petech thought that

> (this manuscript) was the basis of the information collected in 1793 by Kirkpatrick (1811), hitherto believed to be lost ... The identity of names and regnal years with Kirkpatrick's list is absolute.
>
> (Petech, 1958:7-8)

The text of the manuscript was edited and published in roman transliteration by Petech (1958:213-217). Like the V_1 it is also in a corrupt form of Sanskrit. But, as Brinkhaus (1983) has recently shown, the identity of names and regnal years with Kirkpatrick is much less than "absolute".

Recently, Dhanavajra Vajrācārya had discovered a 6-folio folded *vaṃśāvalī* manuscript in Gorkha. The manuscript--now in Vajrācārya's private collection--is written in a corrupt form of Sanskrit. Vajrācārya, who published the text as well as its Nepali translation in 1977, places the text with the Kaisher fragment and calls it *Saṃkṣipta Gopālarājavaṃśāvalī* (VG). Like the V_1, it begins with the end of the Kali Yuga. The earliest dated entry in VG is N.S. 267 (A.D. 1147); the latest one is Vikrama Era 1847 (A.D. 1790). Vajrācārya believes that the tradition of compiling *vaṃśāvalīs* had continued since Jayasṭhitirājamalla's time and that this tradition was also cultivated in Gorkha. Brinkhaus, however, questions the existence of a separate tradition in Gorkha. By comparing the VK and the VG, he comes to conclude very convincingly:

> VG appears to me to be an abridged copy of VK. The VG corresponds almost completely with the preserved fragment of the VK; for this reason, we can also view it as documentary evidence for those sections of the VK which have not yet been located.
>
> (Brinkhaus, 1983:201-202)

Unlike the ancient ones, the modern *vaṃśāvalīs* are written in Nepali. Well-off families in Kathmandu possess copies of these modern *vaṃśāvalīs*. For well over a century, this was an unfailing source of exposure to Nepali history for an average enlightened Nepali. The proliferation of the modern *vaṃśāvalīs* in numerous private collections strikes a sharp contrast with the monotonous uniformity in the variations and recensions of the prototypes. For nearly half a century their copies seem to have been in constant circulation followed by continuous recensions and adaptations. The earliest one appears to be by Padmagiri (ca. 1825) or by Siddhi Nārāyaṇa Sharmā (A.D. 1834). The latest is as late as ca. 1891. The Hodgson Collection in the India Office Library, London is "the storehouse of variegated *vaṃśāvalī* literature...the largest single collection in the world" (Hasrat, 1970:xvi). Hasrat has published a translation of the recension by Padmagiri, which might as well be the earliest extant vernacular *vaṃśāvalī*.

Bhagawānlāl Indrajī, Bendall, Levi, and Petech had examined and evaluated the traditions preserved in the modern chronicles. They have found that the later chronicles are "far less correct and trustworthy" and that "the tradition is corrupted and distorted" at many points representing "a complete divorce from reality" (Petech, 1958:9). For one thing, almost all of the later chronicles wax eloquent on the purāṇic materials. According to a commentator, the *Vaṃśāvalī* edited by Paudyāl, (1963) and Lamsāl (1966)

> comprises of mythological and semi-historical details of great interest. It is a curious mixture of legend, fiction, and data based on religious tradition; and written in a non-descript rambling style, deals with subjects like the creation of the universe, the appearance of Pasupatinātha and Guhjeswarī in Nepal, the account of 64 liṅgams and 232 upaliṅgams.
>
> (Hasrat, 1970:xviii)

The rambling style and loose structure of the later *vaṃśāvalīs* contrast sharply with the telegraphic style and controlled pace and poise of the mediaeval *vaṃśāvalīs*. Their addiction to the graphic essentials of the genealogical-historical narrative structure is exemplary. Even where they are elaborate, they are succinct and to the point. Whereas the later chronicles mix all the three constituents of the *itihāsa-purāṇa* tradition, i.e., myth, genealogy and historical narrative--the early chronicles (V_1 and VG) make hardly any use of the mythological elements. The only exceptions are, presumably, the origins of Paśupatinātha phallus and the list of the Sun-kings. Thus, when we talk about the relationship between the *purāṇas* and the *vaṃśāvalīs* it is the later chronicles which we must have in mind. They, of course, draw profusely from the purāṇic texts such as the *Paśupati Purāṇa, Nepāla Māhātmya, Himavat Khaṇḍa, Svayambhū Purāṇa*, and other local legends and traditions. This is probably natural because nearly all these local purāṇic texts were compiled during the 15th-16th centuries A.D. i.e., later than the early group of *vaṃśāvalīs*, but earlier than the later ones. But once these *purāṇas* were in circulation, their cultural diffusion was merely a matter of time. The cultural elites who compiled them may well have belonged to the same strata of society as the authors of the later chronicles, i.e., the priests of the Hindu-Buddhist faiths.

Although the tradition preserved in the later chronicles is "corrupted and distorted," although they are padded with legendary materials and mythological interpolations, the later chronicles have preserved the traditions which cannot be dismissed summarily. For one thing, they have preserved a substantial range of social, cultural, and political data whose *source* should be traced and reconstructed. To give just one telling example, the later chronicles such as *Nepāladeśako Itihāsa Saṃgraha* contains entries as late as A.D. 1890. But in its treatment of ancient Nepal, it contains numerous passages which are not only parallel to the *Gopālarāja-vaṃśāvalī* (V_1), but which contain more elaborate details. In fact, several passages read like explanations of the obscure and cryptic Sanskrit entries in V_1. This raises the most tantalizing question as to the source and reliability of most of the cultural and historical information contained exclusively in the later chronicles, the information which may have been pruned through centuries of editing--a process which is in clear evidence once V_1, VK and VG are compared. Not everything in the later chronicles--unavailable in the earlier ones--is a made-up legend. There is every likelihood that the compilers of later/modern chronicles had an access to ver-

sions of ancient chronicles--far more elaborate than the *Gopālarājavaṃśāvalī*. One of the fundamental tasks ahead before the students of traditional Nepalese historiography is to reconstruct the tradition of which the mediaeval and modern *vaṃśāvalīs* are mere adapted, edited, pruned, enlarged and updated recensions at different phases of Nepal's cultural and political history. For, as the first scholar to study this literature puts it,

> A comparison of its contents with the results gained from the inscriptions will show how very closely the two resemble each other, especially in the earlier portion. It is, therefore, evident that the author of the *Vaṃśāvalī* must have had historical documents to go on.
> (Bhagwānlāl Indrājī, 1885:51)

9. *Thyāsaphūs: The Link in the Continuity of the Tradition*

Thyāsaphū in Newari literally means "folded book". In such a book, the folios are attached in a manner that the reader passes on from one leaf to another without turning over the folio. They are primarily diaries maintained by the scribes who are close to the court, dealing with the events in the courts and the capitals of the divided kingdoms of the Nepal Valley during the 16th-18th centuries. They also include religious events, social celebrations, superstitious notings, and of course, births, deaths, and other *rites de passage* of the members of the royalty and the nobility.

Since Yogī Naraharinātha located the Thyāsaphū A with Candramān Jośī of Thimi in 1954, some scholars were beginning to use this valuable source material in their research. Now about a dozen of these have been published by various Nepali scholars (Regmi, 1966, III, IV; Gautama Vajrācārya, 1967; Rājavaṃśī, 1965). On closer examination of these published materials, it becomes evident that the distinction between the mediaeval *vaṃśāvalīs* and the later mediaeval *thyāsaphūs* is merely a matter of convenience and terminology. Between the V_2 (later part of the *Gopālarājavaṃśāvali*) and the 17th-18th century *thyāsaphūs*, there is hardly any distinction which is either stylistic or thematic. They are made of similar material. Being more recent, the *thyāsaphūs* are more elaborate, with entries following each other, year by year, month by month, or even day by day. The chronicles as well as the *thyāsaphūs* deal with the life and society of "the status groups"--the royalty, the nobility, and the priesthood. The events are either political or socio-cultural in nature. The focus is the town, the court, and the temple. The periphery intrudes only as the theatre of action of the privileged--either to contend or to confirm their rights and legitimacy.

What has already begun to infiltrate the *thyāsaphū*-literature might be called the mythical-purāṇic elements in the making. More of popular beliefs and superstitions started creeping into the *thyāsaphūs* than in the early group of *vaṃśāvalīs*. This is clearly evident in Thyāsaphū A (Regmi, 1966:III: Appendix 5:1-46). Blood is seen coming out at one or

other spot from the images of Paśupatinātha, Cāṅgu Nārāyaṇa, Jayavāgeśvarī and Vāśuki (Folios 8, 44, 58, 60). Spots of blood were traced in the shrine of Taleju (Folio 42). Triśūla at Paśupati suddenly emits spiral of fire (Folio 23). A strange voice is heard from inside the shrine of Cāṅgu (Folio 59), and so on. These forebodings invariably signal death, disaster, and other mishappenings. This is already a very fertile ground for the intrusion of the mythical in the historical narrative. At places, the *Gopālarājavaṃśāvalī* betrays a strain which is similar to this. For example, Bhāskaradeva becomes blind due to his ignoble deed of destroying the golden image of Mānеśvarī (Folio 23b line 4). The Lord of Talamaṇḍe (Taumāḍhi ?) shed tears and perspired. Four months later, there was a heavy snowfall or hailstorm--the hailstones as big as orange. There was drought and famine. One-fourth of the population perished as a consequence (Folio 44a lines 4-5). But the chronicler of the V_1 is also a stark realist. One of the most apocalyptic moments in the whole text is the entry narrating the Muslim invasion of N.S. 470 which reduces the image of Paśupati to three pieces. In the narrative, *this* comes immediately after many a rich donation by the royalty and the ruling nobility (Folio 28b lines 3-5) at the shrine of Paśupatinātha!

At any rate, the distinction between the *vaṃśāvalī* and the *thyāsaphū* appears to be merely a terminological one. The *vaṃśāvalī* -tradition has continued uninterrupted in the Newari language till very late in the 18th century. All the *thyāsaphūs* so far discovered and located are in the Newari language. Thus, for nearly eight centuries the Newars seem to have kept up the *vaṃśāvalī* -tradition. The compilers of the *Gopālarāja-vaṃśāvalī*, too, appear to have had an access to sources similar to the later *thyāsaphūs*. Similarly, the compilers of the modern *vaṃśāvalīs*, too, appear to have had an access to materials akin to the 17th-18th century *thyāsaphūs*, particularly in their recensions of the later Malla period. The *thyāsaphūs* are, on the whole, ambiguous cultural outgrowth; the *vaṃśāvalīs* are, on the other hand, "tendentious". This is where editing, pruning "telescoping", and interpolations come--about which we shall be discussing soon. Although, more often than not, the vernacular chronicles distorted and corrupted the tradition in the process of modern recensions, the later *vaṃśāvalīs* undoubtedly had access to the older chronicles such as the *Gopālarājavaṃśāvalī*.

10. *Tendentiousness and Telescoping*

The classification of the Nepalese *vaṃśāvalīs* into the Buddhistic and the Brahmanical, as we have seen earlier, seems to be more valid for the modern *vaṃśāvalīs* than for the mediaeval ones. The sectarian orientation is clearly verifiable--in regard to their interpretation of the legend of the draining of the primordial Lake of the Serpents (i.e., the Nepal Valley). In Hindu versions, it is Kṛṣṇa who serves as the divine agent; in Buddhist versions, it is Bodhisattva Mañjuśrī. In Brahmanical versions, the early settlers were the cowherds who came in the train of Kṛṣṇa; in Buddhist versions, it is the colonisers from Mahāchina brought in by the Bodhisattva. In the Hindu version, the primordial place of worship is the shrine of Paśupati and its Luminous Phallus; in Buddhist

version, it is the Svayambhū caitya which enshrines the Bejewelled Lotus with a Thousand Petals.

In striking contrast to these somewhat self-conscious orientations of the later chronicles, the *Gopālarājavaṃśāli* (V_1) opens with a sober statement: at the end of the Kali Yuga, the valley was covered with a dense forest (Folio 17a). It doesn't narrate the commonplace tale of the draining of the Lake of the Serpents. The discovery of the Flaming Phallus of Paśupati is also mentioned with no embellishments. Among the rulers of the Licchavi period, the entries on Vṛṣadeva, Mānadeva, Aṃśuvarmā, Viṣṇugupta, and Narendradeva stand out in relief and contrast by being more elaborate. But the chronicle doesn't make any difference between its references to Hindu and Buddhist foundations, between Vaiṣṇava and Śākta gifts by the royalty. This doesn't, however, mean that the chronicler is indifferent to what has been called "telescoping" by the students of Indian historiography:

> The genealogical section (as against the mythological section--KPM) is continually "telescoped" in order to make its preservation more manageable. This telescoping inevitably results in the pruning of the record, where often bare bones of names and relationship are left: these being regarded as the most significant to social needs.
>
> (Thapar, 1978:280)

What the chronicler regarded as "the most significant to social needs", in our case, doesn't appear to be "tendentious" as such. For example, the V_1 begins with an account of the miraculous origins of Paśupati (Folio 17a); but it ends with a long, though somewhat cryptic, passage on the foundation of Cāṅgu Nārāyaṇa. Jayasthitirājamalla is eulogized, not only as an incarnation of Rāma, but also as an incarnation of the Buddha and a Lokapāla (29a, 30a). At the beginning of V_2 (31a), Śivadeva or Siṃhadeva is described as an incarnation of Kāmarūpa Bhairava. Where the chronicle may seem to "distort" the history of the period is in its "Bhaktapur-centric outlook". According to Petech

> The fact tends to present a distorted picture, were it not for the colophons, which give the necessary shifting of emphasis by consistently ignoring the Bhatgaon line and recognizing only the legitimate Patan kings.
>
> (Petech, 1958:7)

But this outlook focussed on the town is a characteristic of the mediaeval society and culture as a whole. More specifically, it is reflected in nearly everyone of the extant *thyāsaphūs* which focus on one or the other of the three city-states of the valley. As for legitimacy, since the founding of the Tripura Palace in Bhaktapur during Ānandadeva's rule

(A.D. 1147-1167), it is difficult to say which was the centre of political power--Patan, Devapatan, or Bhaktapur. According to VG and VK, nearly a century earlier, Jayadeva (ca. 1041-1061) had already begun to rule "half the kingdom", with his capital in Lalitpur. Thus, already in the 11-12th century A.D., the ancient Licchavi capital--no matter whether it was in Hārigāūn or Devapātan--was no longer the sole uncontested centre of power. By A.D. 1255, Devapātan was reduced to a ritual capital used only for coronation of the new king. Intermittent external attacks, internal dissensions, pillage and earthquakes had, probably, already reduced these older establishments to marginally habitable ramshakles. The final stroke may have been the devastating earthquake of Monday, June 7, 1255, when one-third of the population perished and six days later the King Abhayamalla himself died. A century later, in A.D. 1344, King Arimalla died in Devapātan in a violent earthquake, leaving the Nepalese throne vacant for three years.

Among others, two major examples may be cited from V_2 as evidence of "pruning". The chronicler gives "bare bones of names and relationships" for less important kings. But he preserves for posterity substantially elaborate passages on two most important mediaeval kings of Nepal: Śivadeva (A.D. 1099-1126) and his son Ānandadeva (A.D. 1147-1167). The chronicler has preserved what he considers "most significant to social needs". Śivadeva's constructive works in general and his coinage reform in particular are mentioned in the chronicle with a great deal of prominence (Folio 24a-b). His birth is the point of departure for V_2 (Folio 30b line 5). Until the recent discovery of gold *Śivakā* and silver *dramma*, this piece of information provided by the chronicle had remained unverified. The veracity of this information has been proved beyond a shade of doubt (see Rhodes and Valdettaro, 1976:158-166; Kölver, 1983). The information provided about Ānandadeva has recently been examined by Kölver (1983) by scrutinizing the economic data contained in the palm-leaf land-grant documents of the early centuries of the Nepāla Saṃvat. According to this chronicle (Folio 25a lines 2-3), Ānandadeva was the king who for the first time permitted his citizens to buy and sell houses and fields. The private ownership of real estate becomes transferable since his reign. In this part of the world all land belonged to the King. This would, ordinarily, prevent valid sales. According to Kölver

> there apparently was a substantial change in the modes of possessing land which does bear a certain similarity to what the chronicles claim to have happened under Ānandadeva.
>
> (Kölver, 1983:150)

On studying the contemporary documents, it was found that it was *not* the sales and purchases of houses and fields which Ānandadeva first allowed his subjects: it was the right to enjoy the *use* of real estate (*paribhoga*) which was made transferable. This shows the importance of many a piece of social, economic and cultural data preserved almost solely in this chronicle alone--data which deserve to be analysed and assessed.

11. *The V_2: An Unexpurgated Political History of Mediaeval Nepal*

One of the most fascinating aspects of the V_2 is that it can be read as an unexpurgated first-hand running commentary on the mediaeval feudal order, observed fresh and live. Here is the picture of a weak monarchy, surrounded by the turbulent nobility which is infested with disquiet knight-errants. Society was consumed with two central passions: politics and religion: warfare, dissension, arson, invasion--"little kings pillaging and killing one another," as Levi so graphically put it, on the one hand, and religion, its polar opposite, on the other. If at one part of the narrative, the focus is Paśupati, Bugma Lokeśvara, Cāṅgu, or Svayambhū, at the more mundane plane are the King, his fidgety nobles and ministers, generals and chieftains in charge of different forts, scattered all over the not-too-densely populated settlements of the valley. The theatre of their action--military or otherwise--is rarely outside the Valley. The boundaries are those of Nature, as it were--Tokhā in the north, Lele and Pharpiṅg in the south, Sāṅga, Nālā, in the east, Dolakhā in the north-east, Banepā-Panauti in the south-east, and Nuwākot in the west.

Although we have a couple of inscriptions containing references to to the Muslim invasion of A.D. 1349, the *Gopālarājavaṃśāvalī* is our sole source of information on the invasion of the Khaśas and the Ḍoyas. The chronicle has preserved for us some graphic accounts of the arson, defilement and acts of vandalism committed by the Sultān and his party, by the Doyas, and by the Khaśas, whose periodic forays into the valley left lasting scars on its politics, society, and above all, on its culture.

But for the chronicle, the social and political history of a very crucial period of mediaeval Nepal would have come down to us, not only in a pruned, but also in an expurgated version. This chronicle is the only source of trustworthy information on the Maithil King Harisiṃhadeva (death A.D. 1326). Unlike the later chronicles which almost unrecognizably distort the truth by presenting Harisiṃha as a conquerer of Nepal and his descendants as legitimate rulers, the *Gopālarājavaṃśāvalī* notes that he was a political fugitive who died on his way to the valley, and his wife and son had sought political asylum in Bhaktapur. Although they ultimately managed to rise to power by manipulating the local politics, the Queen and the Prince of Mithilā had entered Bhaktapur as refugees. Jagatsiṃha, the prince, slowly wins over Nāyakadevī, the sole heiress to Nepalese throne. Her husband Haricandradeva and his brother Gopālacandra are eliminated. We do not know the end of Jagatsiṃha, but shrewd Devaladevī brings in Jayasthitirājamalla as a bridegroom for her 8-year old grand-daughter Rājalladevī. The old lady slowly inducts him into the court politics as her protégé. Jayasthitirājamalla, on his part, liquidates most of his rivals, wins over others, shoves the rest out of his way--including the legitimate King Jayārjunadeva (aged 33). In a *coup de grâce*, Jayasthitirājamalla banishes the King to Banepā. The pathetic tale of the return of the King to Bhaktapur palace, his confinement, and ultimate death in confinement a year later--are all noted down by the chronicler who is no mean admirer of the new star in Bhaktapur politics.

The rise of Jayasthitirājamalla was almost meteoric. In N.S. 474 (A.D. 1354) he arrives in Bhaktapur as a *dolāji*, stays in Tyamkho for five months, before he gets married with Rājalladevī who was then 8 years old (Folio 53b). In the remaining ten folios of V_2, the story is of his steady rise to power --his social, diplomatic, political, and above all military exploits. There is, of course, no dearth of examples of his piety--his acts of munificence and largesse, his constructive and repair works in the palace, the town, and the central places of worship. There is no wonder if he is already eulogized as an incarnation of the Buddha, an incarnation of eight Lokapālas, and of Rāma--a just and noble king surrounded by a gracious court (Folio 29a). Yet, but for the *Gopālarājavaṃśāvalī*, there won't have been a clue left to these gruesome tales--the tales which, in later chronicles, are completely left out and substituted with the invasion of Nānyadeva, Harisiṃhadeva, and with his descendants' rule, relating Jayasthitirājamalla as a direct descendant of the Karṇāṭa Dynasty!

For the political historian, the V_1 and V_2 provide invaluable data and a firm chronology for the period between the mid-11th century and the late 14th century A.D. We find here a gripping narrative of a mediaeval political order in which the basic political reality is feudalism with its characteristic fragmentation of power. This fragmentation had already set in long ago, perhaps with the receding of the Licchavis. But it sharpens when the legitimacy of Hārigāũn-Devapātan-royalty is contested by another parallel capital in Lalitpur. The founding of the Tripura palace probably accentuated it further. Bhaktapur itself had two centres of power--symbolized by two palaces--Tripura in the eastern half of the town and Yuthonimam in the western half. Tripura was occupied initially by the Devas of the Banepā line, terminating finally with the death of Jayārjunadeva in 1382. Yuthonimam was occupied by the Mallas (of Palāñcok or Pātan origins). Before Jayasthitirājamalla finally comes to power in 1382, succession to the throne alternated between these two rival houses. When a Deva was on the throne, a Malla was declared the Crown Prince, and *vice versa*. The nobility and feudatories were a turbulent class--going their own way, owing, if at all, only marginal loyalty to the crown. The Rāma family of Banepā, the Rābuttas of Pharpiṅg, the Vardhanas of Pātan, the Pālas of Kathmandu and Pātan were powerful families of mini-caesars, ruling heedlessly their little share of the valley's earth, not too mindful of whoever was on the throne in Devapātan, Pātan, Tripura or Yuthonimam. Nāyaka Varapāla Bhāro, for instance, is a fine specimen of such king-makers "able to hold and dispose both the Royal Houses--one who was very influential" (Folio 31a line 5). The political order was infested, not only with fragmentation of power *within* the ruling families, but also with an overactive nobility "able to hold and dispose both the Royal Houses"--as the chronicler so incisively puts it. The fabric of this feeble political structure was, moreover, drenched with a passion for killing, pillaging, and genocide. As a result, most of the time, the royalty and the nobility were busy in campaigns of mutual extermination. Alliances were raptured as soon as they were formed. Pātan goes out to destroy Devapātan; Devapātan, to destroy Sāṅkhu; Tripura, to demolish Tokhā; Tokhā, to set fire on Nuwākot; Palāñcok encircles Panauti, and

so on--almost *ad absurdum*. The most frequently mentioned place of action in the chronicle is the fort, and understandably so.

If the fort and the palace were the centres of political action narrated in the chronicle, the temple was the centre of its cultural life, receiving all the piety, devotion, and munificence of the privileged classes in mediaeval society. The shrine of Paśupati stands out as the focus of such largesse. The chronicler gives us a list of gifts, spanning well over six centuries of political twilight, donated between Jayadeva II and Jayarājadeva (A.D. 1349) (Folios 29b-30a). This, however, doesn't preclude the chronicler from noting that immediately following the last royal gifts and donations in 1349, the Sultān arrives in the valley, defiles the shrine of Paśupati by breaking it into three pieces (Folio 28b). On the whole, the cultural data provided by the chronicle are some of the richest and rarest for the cultural historian of Nepal. Take, for instance, the anointing and coronations of Jayadeva in 1254 and 1257 in Devapātan (Folios 37b and 39a). The descriptions attest to the fact that even after the great earthquake of 1255, Devapātan continued to be Nepal's ritual centre, if not an effective and operative capital city.

Among the cultural pursuits of the mediaeval courts and the nobility, no less significant is their patronage of drama. As a part of the celebrations following the birth of Dharmamalla, the *Rāmāyaṇa* in four acts was staged in A.D. 1377. Similarly, in N.S. 440 (1320), a play entitled *Ratnāgata* was staged in the court, in which Rudramalla had personally participated in. In N.S. 503, Māṇikya's *Bhairavānanda* was staged to celebrate the marriage of Dharmamalla (Folios 60b, 61a, 62a). Rehearsals for the play were done for 24 days. Later on, it was staged in all the three cities of the valley (Folio 61a).

In a peasant economy, relying solely upon primitive irrigation and the vagaries of monsoon, the social and economic importance of either cannot be overemphasized. Among the more important *jātrās* mentioned in the chronicle, the *laṃkha-yāta* (festival for rain-begging) deserves to be noted (see Glossary, for references). Related to this observation is an entry in Folios 58a-b. The repair work of a canal at Yatapāta in Bhaktapur was completed after a fortnight's voluntary labour in A.D. 1380. The occasion was celebrated by organizing a lively feast, participated in by the King, all the three Princes, the Royal Preceptor, all the important ministers, *and* the entire citizenry of Yatapāta and Thimi. It must have been a rare moment of gaiety for the chronicler himself, because 220 barrels of raw beer and 3 buffaloes, among other things itemized in the chronicle, were consumed and shared among all, and the chronicler unequivocally notes, "everyone felt happy and gay" (Folio 58b, line 5).

The constructions of water-conduits, canals, temples, and, of course, the forts were all minutely noted by the chronicler. The chronicler is, doubtlessly, a minute observer of life and times, almost a stark realist. His account encompasses, not only the rulers, but also the ruled. That is why, everytime there is a heavy rainfall or snowfall, a natural calamity

(such as earthquake or a failure of monsoon), he takes a quick note of it, and describes its consequences for the common man. Folio 38a is an excellent sample of this preoccupation of the chronicler--a preoccupation which transforms the writing into a very human document. Whenever there is an epidemic, he notes the number of people who perished in it. Whenever there is a failure of monsoon or crops, he notes its effects on market price. In one entry, he notes that the size of hail in a snowfall was as "big as that of the orange"! (Folio 44a, line 4). In N.S. 454, Anekarāma and Kasta Bhā set Bode on fire. The chronicler notes that 24 men--children and adult, 46 buffaloes, 116 calves, 58 sheep, dogs, chickens, sparrows and pigeons all perished in fire (Folio 48a: 1-3). This, in so many ways, is a better piece of reporting of fire than what one may read in a contemporary "on-the-spot" news-story.

The untinted realism of the chronicle is nowhere in greater evidence than in its references to taxation in cash and kind. People paid taxes in cash and in kind, mostly in the form of voluntary labour in construction works, for paving the city with bricks, repairing the forts or palace gates, public or royal baths and canals. A very early instance is, of course, the famous tank Mahendrasara at Yodyam (probably something similar to Siddhipokhari in Bhaktapur). People were levied one *dramma* each for digging this tank by Mahendradeva--the "munificient and pleasure-loving prince" (Folio 24b and Folio 31a). Thus people were taxed in cash and in kind, not only to pay ransom to the invaders such as the Doyas, but also in times of peace. For example, Jayasthitimalla seems to have levied 1200 *pāthīs* of paddy from his citizenry before he allowed them to use water from the canal of Melakhā--a privilege granted his subjects "till the Sun and the Moon exist" (Folio 60a:4-5).

12. *The Language of the Chronicle*

The language of V_1 is, as Bendall commented, "no doubt intended for Sanskrit". The conventional Sanskritist is, naturally, scandalized at its "perfectly wild absence of syntax", and the typical response is, for instance, of Petech's:

> Its language is a very ungrammatical and debased Sanskrit, revealing a poor knowledge of the sacred language.
>
> (Petech, 1958:6)

A superficial explanation is to dismiss this linguistic phenomenon outright either as a symptom of the decline in the level of competence in Sanskrit, or to gloss it as "a poor knowledge of the sacred language" in the scribe. However, as Bendall hinted

> Scientific students of the vernaculars may probably find "method in madness". The frequent locution तेन कृतः or कृत for स कृतवान् or स अकरोत् certainly suggest the familiar Hindi उस ने किया . Towards the end (ff. 29b-30) it drops into a form of language which is practi-

> cally Newari with an unusually large allowance of words borrowed from Aryan sources.
>
> (Bendall, 1903:3)

If there is a "method in madness", it may have been a more widespread linguistic phenomenon than just the consequences of scribal incompetence or vagaries. Sanskrit appears to be under the pressure of the Indo-Aryan vernaculars which is in clear evidence in the text. At the same time, the contact with Tibeto-Burman has affected its morphology and phonology. It is, therefore, worth investigating if the deviant features are due to language-contact situation (i.e., sociolinguistic), rather than a manifestation of the failure to memorise Paṇini's aphorisms by the anonymous scribe. That there may have been a "method in madness" is at least evident, for example, in the consistency with which consonants *m*, *y*, *j*, *ṇ*, *w* are geminated following non-vocalized-*r*, giving us *mm* for *ma*, *yy* for *ya*, *jj* for *ja*, *ṇṇ* for *ṇa*, and *ww* for *wa*.

In the V_2, the problem is of a different order. The orthography is relatively consistent; the letter-heads are hooked or curved rather than straight. What is most perplexing is that there is no space between letters in an entry so that one is never sure about the cuts one has made, particularly in obscure passages. For reference or comparison, few bilingual texts from the period have been published or studied. Jørgensen's dictionary as well as the grammar of the classical Newari is not so helpful here because his primary sources are limited to later forms of the Newari language (mainly 17th-18th century narrative texts). In this unrelieved situation, surviving bilingual lexicons (mainly the bilingual *Amarakośa-s* dated N.S. 501, 506, and bilingual texts of *Mānavanyāya-śāstra* (N.S. 500) and *Nāradasmṛti* (N.S. 527) have been most illuminating for interpreting some obscure passages of the chronicle.

A constant perusal of the text over the years, reading it over and over again, has provided many an *internal clue* to the meaning of individual expressions, phrases, and words for which alas! there is no other *external gloss* available. There is still a small but hard core of isolated items and words which are inexplicable. But, fortunately, they constitute a marginal component of the narrative (e.g., items in a feast, items in a price-list, items used in the coronation, etc.). The jigsaw puzzle is, hopefully, solved, and the code, finally, cracked.

The Newari language, as it is used in V_2, is an isolating language, with few inflections--both for the noun phrases or the verb phrases. The nominals have hardly any distinct case-suffix. Primitive case-suffixes म/न/मन function undifferentiatedly for the semantic functions of agent, instrument, location, and direction. The verb has three simplex allomorphic forms ending in low vowel (*ā*) or central vowel (*a*), or back vowel (*o*) mostly used for simple past, and a causative form चके/नके/मके . Periphrastic verbs are rare; an auxiliary form जुगे is used marginally to express the aspectual meaning of completeness of an action. The gerundive -म्वं/म्यम् and participial -व/-ओ functions are

hardly differentiated. Sentences end abruptly. The language has a preference for verb-final ends, but not all sentences end in a verb. न्वम्/न्वं/टा व are freely used as emphatic particles. Indo-Aryan loans are converted into Newari verbs by using the verbal suffix गं (to do), e.g., भर+गं , with a semblance of inflection. The lexicon of the language brims with Indo-Aryan loans which at times are unrecognizably assimilated and transformed into the normal phonological/morphological stream of the language. Linguistically speaking, a most valuable component that this chronicle has preserved are the toponyms--the place-names of hillocks,forts, rivers, settlements of Bhaktapur in particular, and of the valley in general. Because this stratum belongs to a period earlier than the 15-16th century cultural diffusion of Sanskritized place-names, they are priceless for the student of linguistic archaeology as well as for the student of Sanskritization.

13. *Conclusion*

'Positive' historians had in the past frowned upon the chronicles, both mediaeval and modern ones, dismissing them as spurious literary outgrowth, almost devoid of historical substance. The question of reliability of the mediaeval chronicles is more complex than an either/or acceptance or rejection of it *in toto*. A sound rubric is to test the merit of each individual entry against other available data (coins, colophons, monuments, inscriptions, and other archaeological, ethnographic, linguistic data wherever available), and accept or reject it on *that* ground. But as a rule of the thumb, the more remote an entry is from the 1380s, the less is its reliability. This appears to be the case particularly in regard to the V_1 and its succession or king-lists. Doubtlessly, both parts of the chronicle "patently abound in errors".

> But even so,there still remains the question of what might have led a scribe or writer to insert a spurious statement concerning a topic that--if we go by the usual contents of the text--cannot have been very essential to the purposes he had in mind.
>
> (Kölver, 1983:142)

This, perhaps, is a wholesome response to a complex text which has grown over centuries--possibly by a continuous process of pruning, editing, interpolating, and telescoping of one kind or another. The survival of fragments such as the VK and VG testifies clearly to the validity of the pruning-hypothesis as well as the interpolation-hypothesis. The VK is an abridged V_1; the VG is an abridged and updated VK. Whereas V_1 or V_2 has not yet interpolated the genealogy of Nānyadeva or of Harisiṃhadeva, both VK and VG have *already* succumbed to this process of distortion.

After centuries of editing, what remains of the text of the chronicle may, therefore, not be as "spurious" as we tend to think. What is essential now is not just to evaluate isolated items of historical-cultural-social-economic data contained in the older *vaṃśāvalī* texts, but

to assess *the tradition*, of which V_1, V_2, VK, and VG are only different recensions. This, finally, brings us to the all-important question: why *vaṃśāvalī* at all in a social order such as ours? The *vaṃśāvalīs* are not just lists of kings or succession. They are a testimony of the authenticity of their descent. They are an instrument of legitimisation--providing *kṣatriya*-status to a large number of tribes or castes of mixed, if not doubtful, origins--the castes or clans which have produced the ruling families. This is just as true of Jayadeva II claiming a Solar descent in A.D. 733, as of Sumatijayajitāmitramalla claiming descent from the Sun God in A.D. 1691. The search for roots--Solar or Lunar--represents what the ruling classes *at any point in time* have come to believe was their social history. In Nepalese society, the criterion of status was/is birth; mobility was/is possible only through a group. Historically, therefore, what was relevant was the lineage and the chronicle validating the lineage--real or fake--of the group. In other words,

> the new rulers would seek social legitimisation by being incorporated into the earlier elite lineages. The lineages would then be recorded as continuing in an unbroken line of descent from the earlier to the later period (which is again a characteristic of the *vaṃśāvalīs* of the early mediaeval period). New ruling groups would thus "latch-onto" the existing lineages and become socially acceptable as well.
>
> (Thapar, 1978:259)

What better example of this process of "latching-onto" the existing lineage can we cite from the *Gopālarājavaṃśāvalī* than the following entries from V_1 ?

> Then Śrī Jayasthitirājamalla became victorious. He was brought by Śrī Devaladevī. He was an incarnation of Buddha, blessed with the grace of Śvayambhū in the Kali Yuga, as well as an incarnation of Eight Lokapālas, the Eight Protectors of all sentient beings. His marriage took place with Rājalladevī and Rājalladevī became his wife.
>
> (Folios 28b:5-29a:1-2)

> By chance and the grace of God, twelve years after King Jayārjunadeva ran away (from Bhaktapur?) Śri Sthitirājamalladeva is now, in the blessed city of Bhaktapur, the protector of the nation Nepāla. Gentle in dealing with his people, enjoying the full cooperation of his good courtiers, he is like an incarnation of noble Rāma.

> Enthroned as King by the noble king (Jayārjunadeva) himself, just as in the past Rāmacandra put Rāvaṇa's own brother Vibhīṣaṇa by destroying the great enemy. N.S. 501 Mārga Kṛṣṇa Dvādaśi.

Of course, we needn't be surprised at this entry. This was the date of banishment of the legitimate King Jayārjunadeva who passed away nearly 14 months later (N.S. 502 Māgha Kṛṣṇa 5) in confinement at Kvātha Chem!--a safe place to which Jayasthitirājamalla had consigned him.

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Facsimile Plates of

the *Gopālarājavaṃśāvalī*

Facsimile Plates of the *Gopālarājavaṃśāvalī*

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17b

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Devanāgarī Transcription of
the *Gopālarājavaṃśāvalī*

१ ...:।। स्वस्ति संवृद्धते देहः स्वक्षेमे कालप्रेरिणम्। विकल्पपापवृज्जंनो क्षेमायुश्च [१७ क]
प्रशीदतिः।। कर्म्मेण प्रवर्त्तमानः कलि-
२. युगे समस्तसरभूपालामोलिपालश्चचरणाम्बुजस्य राज्यम्।। श्रीमद्युद्धिष्ठिरस्यादिराज्ये।।
हिमवन्तशेल्यमध्यवर्त्तणी, महार-
३ न्यभूते भूमण्डले।। प्रधानश्रीभृङ्गारेश्वरः भटारिक प्रादुर्भूतः।। तदनु
गोतमादिभिः ऋषिग्नैस्तत्र प्रचरतिः।। गोत्मेश्वराद-
४ यो देवा प्रतिष्ठिताम्।। तत्रांतरे श्रीभृङ्गारेश्वरीभटारिका श्लेष्मान्तकःवने
विहरति गोपालो बभूवः तत पश्चात् मालाख्यातः
५ गोग्रामस्य आगमेन, नेपनामा गोलकस्य। बहुही नाम कपिला गावी, वाग्मतीतीरे,
स्वयन्दिनप्रति गत्वा सुशीरपूजाके क्षीर-

१ धारा, तेन संशिक्ते, भुप्रदेशे। गोपालेन दृष्टाः खनित्वा चः श्रीमत्पशुपतिभटारक [१७ ख]
प्रादुर्भूतः।। तत्राद्यो राजा श्रीभूमिगुप्तः। वर्ष ८६।। राजा श्री-
२ य(ज)यगुप्त वर्ष ७३ मा ३।। राजा श्रीधर्म्मगुप्त वर्ष ९१।। राजा श्री हर्षगुप्त वर्ष
६७।। राजा श्रीभीमगुप्त वर्ष ३४।। राजा श्रीमनिगुप्त वर्ष ३-
३ ७।। राजा श्रीविष्णुगुप्त वर्ष ४६।। राजा श्रीजिनगुप्त वर्ष ७१ एवम्मष्टा
गोपालराजा भवतिः।। ।।तदनु गोपालराजा निर्ज्जित्य
४ महिषपालनाम् यथाक्रमेनः राज्यपदम्भुंजीतः।। राजा श्रीवरसिंह वर्ष ४९ राजा
श्रीजयसिंह वर्ष ७१ मा २।। राजा श्रीभुवनसिंह
५ वर्ष ४१।। एते त्रय महिषपाल राजा।। तत पश्चात् गोपालमहिषपाल
निर्ज्जित्यः किरातराजा प्रवर्ततः।। ।।राजा श्रीएलम्‌ वर्ष ९०। राजा श्री

[१८ क] १ पेलं वर्ष ८१।। राजा श्रीमेलं वर्ष ८९।। राजा श्रीचमिं वर्ष ४२।। राजा श्रीधस्क वर्ष ३७।। राजा श्रीवलुंच वर्ष ३१ मा ६।। राजा श्रीहुतिं वर्ष ४० मा ८

२ राजा श्रीहुरमा वर्ष ५०।। राजा श्रीतुस्के वर्ष ४१ मा ८।। राजा श्रीप्रसफुं वर्ष ३८ मा ६।। राजा श्रीपवः वर्ष ४६।। राजा श्रीदास्ती वर्ष ४०।।

३ राजा श्रीचम्व वर्ष ७१ ।।राजा श्रीकंकं वर्ष ५४।। राजा श्रीस्वनन्द वर्ष ४० मा ६।। राजा श्रीफुकों वर्ष ५८।। राजा श्रीशिंघु वर्ष ४९ मा ६।। राजा श्री-

४ जुलम् वर्ष ७३ मा ३।। राजा श्रीलुकं वर्ष ४०।। राजा श्रीथोरम्‍ वर्ष ७१।। राजा श्रीथुको वर्ष ८३।। राजाा श्रीवर्म्म वर्ष ७३ मा ६।। राजा श्रीगुंजं व-

५ र्ष ७२ मा ७।। राजा श्रीपुस्क वर्ष ८१।। राजा श्रीत्यपमि वर्ष ५४।। राजा श्रीमुगमम्‍ वर्ष ५८।। राजा श्रीशसरु वर्ष ६३।। राजा श्रीगुंणं वर्ष ७४।। राजा श्रीखिम्-

[१८ ख] १ बुं वर्ष ७६ ।।राजा श्रीगिरिजं वर्ष ८१ ।।राजा श्रीखुरांज वर्ष ७८।। राजा श्रीखिगु वर्ष ८५ ।।एते द्वात्रिंस किरातराजाः तामर्ज्जणकोशकीटटाद्‌भवा येः।। ।।

२ तत अथातरे सूर्यवंस्सौत्पति कथय्रामिः।। कल्पान्ते भगवते विष्णुः जलसयने, नाभिकमलोद्‌भवान्।। ब्रह्मा प्रादुर्भूतः।। ब्रह्मास्यात्पुत्र म-

३ रीची ।।मरीचीस्यात्पुत्र कास्यपः।। कास्यपस्य पुत्र भगवान् सूर्यः।। सूर्यस्य पुत्र मनुः।। मनुस्य पुत्र काकुस्थः।। काकुस्थपुत्र वेनु।। वेनुस्य पुत्र पुष्य

४ ।। पुष्यपुत्र अनरमृण्य।। अनरमृण्यपुत्रं पृथु।। पृथुपुत्र त्रिसङ्करः।। त्रिसङ्करपुत्र धुन्धुमारः।। धुन्धुमारपुत्रः पवनाश्व।। पवनाश्वपु-

५ त्रः मान्धाता।। मान्धातापुत्र सुसन्द्धि।। सुसन्धिपुत्रः धृतिसन्धि धृतसन्धिपुत्र भरथ।। भरथःपुत्र अशितः।। अशितपुत्र शगर ।।शगर-

१ पुत्र असमंजस।। असमंजपुत्रः संमुमानः।। संसुमानपुत्रः दिलीप।। दीलीपपुत्रः [१९ क]
भगीरथी।। भगीरथीस्य पुत्रः ककुस्थ।। ककुस्थपुत्र

२ रघु।। रघुस्य पुत्रः कन्न्याखपाद।। कन्न्याखपादपुत्र सङ्खनः।। सङ्खनस्य पुत्रः
सुदर्शण।। सुदर्शनस्य पुत्रः अग्निवर्ण्ण।। अग्निवर्ण्ण-

३ पुत्रः श्रीगर्ग्ग।। श्रीगर्ग्गपुत्रः मरु।। मरुस्य पुत्रः पसुश्रुव।। पसुश्रुवस्य पुत्रः
अम्बरीष।। अम्बरीषपुत्रः नहुष।। नहुखपुत्रः च-

४ नाभाग।। चनाभागपुत्रः अजः।। अजस्य पुत्रः दशरथ।। दशरथस्य पुत्रः राम।।
रामस्य पुत्र लवकुस।। एते आयौध्यानृपाः व-

५ र्त्त।। ।।अथः पुन इक्ष्वाकुवंश विसालम्।। विसालपुत्र हेमचन्द्र।।
हेमचन्द्रपुत्रः सुचन्द्रः।। सुचन्द्रपुत्र धूमाश्व।। धूमाश्वपुत्रः श्रृंजय

१ श्रृंजयपुत्रः सुवर्णखती।। सुवर्णखतीपुत्रः कृसाश्व।। कृसाश्वपुत्रः सोमदत्त।। [१९ ख]
सोमदत्तपुत्रः जन्मेजय।। जन्मेजयपुत्रः परमित।। प-

२ रमितपुत्रः मतिमान्।। मतिमान्पुत्रः विक्वक्षि, एते नृपा विमलनगरी
अवतार्य।। ।।अथः सूर्यवम्सप्रभावात् नेपाले कि(रात)

३ राजा निर्ज्जित्य।। लिच्छवीवंस्स प्रवर्त्ततेः।। तस्य पुत्र राजा श्रीणिमित्यकाल वर्ष
५० राजा श्रीमकारान्त वर्ष ४१।। राजा श्रीकाकव-

४ र्म्मा वर्ष ७६।। राजा श्रीसुपुष्पदेव वर्ष ७६।। तेनं हि नेपालभूमिश्चातुर्व्वर्ण्ण
कृता।। श्रीपशुपतिभटारकस्य देवालय कृतम् सङ्ख-

५ लीसंछादनम्।। तत सुन्दरणिर्म्मितनगरम् सकलराज्यमर्ज्जादा कृत्यः न्यायेन प्रजाः
समस्त प्रतिपालितानिः स्वस्वस्वकीयेन भुमि

[२० क] १ ––संस्थ––व्यवहार प्रवर्त्तते।। राजा श्रीभास्करदे(व) वर्ष ७४ तेन हि श्रीपशुपतिस्थाने तपश्चिरं कृत्वा कोषत्रयं प्रदत्तम्।। तत्प्रसादा-

२ –––निर्ज्जित्यः दक्षिणसाङ्गरप्रज्यन्तः काञ्चीनगरमण्डले विनिर्ज्जित्यः अनेककोषमानीयः श्रीपशुपतिभटारका-

३ य कोष कृतानि सम्प्रदत्ता काञ्चीनाम कृतम्।। राजा श्रीभूमिगुप्त वर्ष ४१।। राजा श्रीचन्द्रवर्म्म वर्ष २१।। राजा श्रीजयवर्म्म वर्ष

४ ४५ ।।राजा श्रीवर्षवर्मा वर्ष ५८।। राजा श्रीकुबेरवर्म्मा वर्ष ७४।। राजा श्रीहरिवर्मा वर्ष ५६। राजा श्रीसिद्धिवर्मा वर्ष ४१।। राजा श्रीह-

५ रिदत्तवर्मा वर्ष ४६ तेन हि चतुशिखरप्रदेशे भगवत् विष्णुभटारकस्य देवालयम् सम्पूर्ण्ण कृतवानितुम्।। राजा श्रीवसुदतवर्म्मा वर्ष ३७।।

[२० ख] १ राजा श्रीश्रीपतिवर्मा वर्ष ३४।। राजा श्रीशिववृधिवर्मा वर्ष ७५।। राजा श्रीवसंतवर्मा वर्ष ४१।। राजा श्रीसुपुष्पवर्मा वर्ष ५६, तेन नेपालभूमि

२ धर्म्मेण वृधिकृतम्।। पुन श्रीपशुपतिभटारिकस्य देवालये, अतिसुन्दर णिर्मितम्।। राजा श्रीविश्वदेव वर्ष १०० तेन कृत सीनगुवि-

३ हारचैत्यभटारिक प्रतिष्ठित सम्पूर्ण कृतम्।। तत्रेव पनालिका चः।। पुन श्रीपशुपतिस्थाने उत्र वृहत्त्रीसूल प्रतिष्ठितम् तस्य मृत्ती

४ स्वपुत्रेण रात्रे पनालिकास्थाने शिरश्छित्वा पिताज्ञा कृतम्। तस्य पुत्र श्रीमानदेव वर्ष ४१ तेन मज्ञातेन पिता वध कृत्य। महाघोरपा-

५ पातक कृतेन महारोदमान भ्रमित्वा गुंविहारशिखरे तप कृतम्। तपःप्रभवान्महाचेतमुतपद्यते प्रतिष्ठितश्च।। तत्राद्यो बहुतरविहारस्थान-

१ --ष्ठितम्।। स्वनामेन मानविहार प्रतिष्ठितं, पुन श्रीमानेस्वरीदेवी प्रतिष्ठितः [२१ क]
पुनरपि भूमिमानदण्ड कृतं।। पुन तस्य राजें महामुत्पा-

२ त भवेत् तस्य सांति कृत पोष्य पूर्ण्णमी होलि कृतम् तेन सान्ति भवति।। राजा।।
श्रीसङ्करदेव वर्ष ४०।। राजा श्रीधर्म्मदेव वर्ष ४१। तेन श्रीपशुप-

३ तिभटारिकस्य दक्षिणमूर्त्ति महद्वृषध्वजापि कृतवान् पुन राजविहार
धमरेचेत्यभटारिके प्रतिष्ठितम्।। राजा श्रीमहीदेव वर्ष ४१।। रा-

४ जा श्रीवसन्तदेव ४९।। राजा श्रीउदयदेव ४५।। राजा श्रीगणदेव वर्ष ४५।। तस्य
राजें नेपालभूमि वर्षत्रयम् अनावृष्टि वारिषो वृष्टि

५ आकांक्षणाय कामेनः श्रीपशुपतिभटारिकाय महानाग निर्ज्जित्यः तस्य मनियुक्ते
गणदेव नाम कोष कृतम् प्रढोकितम् तत्प्रभावात् महावृ-

१ ष्टि कृतम् प्रजा सुखीभवति।। राजा श्रीगुणकामदेव वर्ष ५०।। राजा श्रीशिवदेव [२१ ख]
वर्ष ४१ मा ६ तेन प्रतिष्ठित विहार ग्रभकृतम् खासौ चेत महाकूटम्

२ तत पश्चाद्भोतातदेशेन मागतम्।। राजा श्रीचम्पादेव वर्ष ४१ मा ९ तेन कृत
फुटोविहार चेत्र भटारक प्रतिष्ठितम् कूर्म्ममासनं शेलास-

३ न प्रतिष्ठितम्।। चवुअङ्करामायन नृत्य कृतञ्च।। राजा श्रीनरेन्द्रदेव वर्ष ३४ तेन
च श्रीपशुपतिभटारकाय अनेकरत्नविचित्रको-

४ षं कृतम् प्रढोकितम्।। तत्रैव सुवर्ण्णपनालिका तिपुरनाम पुरसहितञ्च कृतम्।।
राजा श्रीभीमदेव वर्ष १४।। तत पश्चात सूर्यवंस निर्ज्जित्यः पु-

५ न गोपालवंसेनः प्रभवाद्राजा कृतम्।। राजा श्रीजीवगुप्त वर्ष ७४ तेन च
नन्दलद्वलकानिमन्तिलपालविष्णुभटारकस्य सुवर्ण्णसङ्खलीश्छा-

[२२ क] १ दनं कृत।। द्वयो विसोभितम् सत्र दत्त वहुतरक्षेत्रवाटिका गृहसहितम्।। राजा श्रीविष्णुगुप्त वर्ष ७१ तेन कृतम् श्रीपशुपतिस्थाने वाग्मती-

२ तीर पूर्व्वटते वृहच्छिलामय विष्णुभटारक प्रतिष्ठितम् स्वात्मप्रमानेन, पुत्रद्वयोपि पार्श्वसहितेनः ततः पुनश्च उत्र प्रवतात् मधे

३ नरशिंहस्थाने महाच्छिलामय विष्णुजलसयन, अतिसुन्दर, आवाससहितम् कृतवान्।। अपरञ्च।। एकादशीव्रत दिने दिने एकेक-

४ विष्णुप्रतिमा ताम्रे शिला वा प्रतिष्ठितम् नानास्थाने।। पुन परमेश्वरपनालिके कृते तत्र च चतुमूर्त्ति शिलामय विष्णुभटारक-

५ प्रतिष्ठितम्।। राजा श्रीभूमिगुप्त वर्ष ४५ तेन नेपाले गोली नाम अक्षर प्रवर्तते।। धरणीबाराह विष्णु प्रतिष्ठितम् एते त्रय गोपाल राज्य करो-

[२२ ख] १ ति।। अथ भुयोपि सूर्यवंसप्रभावात् कृतः। राजा श्रीशिवदेव वर्ष ४१ तस्य भग्नीय पुत्र राजा श्रीअंसुवर्मा वर्ष ४३ तेन च राजविहार कृतं। प्यण्डकादिव्यवहा

२ र प्रवर्त्तते।। व्याकरणादिशास्त्रचर्चता प्रवर्त्तते।। तस्य राजन पुत्र मानवर्मा वर्ष ६५।। राजा श्रीकृतवर्मा वर्ष ७६ एते वंसान्तरे महीपा-

३ ल गवुडेश्वर आगते नृप।। तस्य महाप्रतापात नेपालराज्यं कृता।। राजा श्रीदेवलदेव वर्ष १० तस्य कृता देपालविहारीञ्चः तूलाकूट-

४ व्यवहारञ्च कृतम् तदनन्तरे पुन सूर्यवंशो नृप राजा श्रीध्रुववर्मा वर्ष १०८।। राजा श्रीभीमार्जुनदेव वर्ष ३५।। राजा श्रीनरेन्द्रदेव व-

५ र्ष १३ राजा श्रीशिवदेव वर्ष १६ तेन श्रीपशुपतिभटारकाय, रजतपद्मं निर्मितम्, नन्दिसालाविहार प्रतिष्ठितम् भिक्षुभोज्य सत्र कृतम्।। राजा

१ श्रीनृरेन्द्रदेव वर्ष ३५ तस्य आचार्य वंधुदतद्वयेन श्रीबुग्मलोकेश्वर भटारकस्य जात्रा [२३ क]
कृता भवति।। राजा श्रीबलदेव वर्ष १७।। राजा श्रीवर्द्धमान-
२ देव वर्ष १६।। राजा श्रीशङ्करदेव वर्ष १२।। राजा श्रीवसन्तदेव वर्ष २१।।
ततृपश्चाद् भोटराजेन मायातिः नेपालमण्डले राज्य करोति।। राजा
३ श्रीरुद्रदेव वर्ष २७ तेन चाकुम्भीटतप्रज्यन्त निस्कंटक राज्य करोतिः।। राजा
जयदेव वर्ष ४२ मा ५।। राजा श्रीबलदेव वर्ष ११।। राजा श्री-
४ बालार्जुनदेव वर्ष २१ मा ५ भ्रातृभ्या भ्रार्यासम्भवं तेन श्रीवुग्मलोकेश्वरभटारिकाय
स्वमकुट प्रढोकितम्।। राजा श्रीमानदेव वर्ष ३१
५ तेन कृते न्होलतवनिमम्।। राजा श्रीराघ(व)देव वर्ष ४३ मा ६।। राजा श्रीजयदेव
वर्ष १०।। राजा श्रीविक्रमदेव वर्ष ८ मा ९।। राजाा श्रीनरेन्द्रदेव वर्ष

१ १ मा ६।। राजा श्रीगुणकामदेव वर्ष ८५ मा ६ तेन श्रीपशुपतिभटारकाय एकादश [२३ ख]
कोष संप्रदत्ता। तत्रेव मीशान्येस्वर भटारकस्य ताम्रसंखलासं-
२ छादनं कृता। तत्रेव दीर्घचोपाहीकृताः तत्रेव स्ववर्ण्णपनाली (कृ)ताः कोटिहोम पूर्ण्णा
कृतम्।। राजा श्रीउदयदेव वर्ष ५ मा ५।। राजा श्रील-
३ क्ष्मीकामदेव वर्ष २१ तेन चम्पट पश्चात् सहिते सम्वछ्र सते द्वांते राष्ट्र सान्ति
कृतवान्।। राजा श्रीविजयदेव वर्ष ३१ तेन ललितापुरी
४ अर्द्धराज्यं करोतिः।। राजा श्रीभास्करदेव वर्ष ३ तेन पितृमोलित विकृतम्,
स्ववर्ण्णमयी श्रीमानेस्वरी भटारिका विनाशिता। तद्दो-
५ षेन अन्धीभवति महाकष्ट प्राप्ते।। राजा श्रीबलवन्तदेव वर्ष १२ तेन
अत्यन्तसुभिक्षं राज्य करोतिः तेन च हरिपुर कृतम्।। राजा श्रीप-

[२४ क] १ (द्यदेव वर्ष ६।। तेन) म्वमुकुट कृतवान।। राजा श्रीनागार्जुनदेव वर्ष २।। राजा श्रीशङ्करदेव वर्ष १५ तेन च नंदीशालायां सङ्करेश्वर भटारिकप्रतिष्ठि-

२ तम् ताम्रसंछन्न कृतं देवुलम्।। पुन भगवती मनहर भटारिका प्रतिष्ठिता।। राष्ट्र सान्ति भवतिः।। राजा श्रीवामदेव वर्ष ३।। राजा श्रीहर्षदे-

३ व वर्ष १४ उनविंसति सम्वच्छरसतद्वये परिवर्तमान।। राजा श्रीशिवःदेव वर्ष २७ मा ७ तेन श्रीपशुपतिभटारकस्य देवुल सुवर्ण्ण-

४ संखलीसंछादन कृतम्। तत कीर्तिभगतापुरे वलवलदेवी तप कृत्य नन्दि वन्ध्याय नीता।। पनालिका कुप, प्वस्करणी थाने स्थाने कृता।। चतु-

५ (र्भूमिक)पञ्चपुरसमयुक्त श्रीराजगृह सुनिखादितम्।। तत पश्चात् श्रीपशुपतिभटारकाय, रजतपद्मपिण्डिकाघटितम् पूर्व्व दम्म व्यवहार ना-

[२४ ख] १ स्तिः सुवर्ण्णरक्तिकास्त व्यवर्तते। स्वश्रीसिंहाकृति रूप्यदम्म व्यवहारा कृता। सुवर्णमयी श्रीशिवस्यांकृति शिवकाङ्क कृत्यः।। पूर्व्वशिखरदेवस्य प-

२ रिवारसहितेन, जीर्ण्णोधार कृताः।। जौराज श्रीमहेन्द्रदेवेम योद्यम्वृहत् पुस्करणी खनित्वा।। पूर्व्व कर्षक पन, दम्मार्धः। स पुस्करणी खनि-

३ ते च दम्मेकेक पन देयम् सम्पूर्ण कृतम् महेन्द्रसरो नामदेयम्, तस्य सम्वच्छरो नव तृयःसदद्वयम् माधवशुचिपूर्ण्णमी। तस्या द्विनामः

४ मदनसरो कृता।। राजा श्रीइन्द्रदेव वर्ष १५।। राजा श्रीमानदेव वर्ष ४ मा ७।। राजा श्रीनरेन्द्रदेव वर्ष ६ मा ५।। माघ कृष्ण सुचन्द्रमा प्रदिपदे

५ सप्ताधिके षष्टिके, काले वर्षशतद्वये शुभदिने राज्यंम्वरः प्रापितो। श्रीनेपालाःसमस्तमण्डलमहीत्राता प्रजानासनम् पीडचं शास्त्र तदा सुनिर्मितगुणे

१. श्रीनंददेव प्रभुः।। राजा श्रीआनन्ददेव वर्ष २० तेन भक्तापुरे शिवग्लस्थाने देवालये [२५ क]
देवद्वयञ्च प्रतिष्ठितम्।। ताम्रशंखलीसंछादनम्।। त्रिपुरसहि-
२. तराजधानी प्रतिष्ठिता।। राजकुलसमीपे सुवर्ण्णपनाली कृता।। श्रीनेपाले
महामण्डलीकमहापात्रप्रमुख समस्त प्रजादीनान् पु-
३. त्रपौत्रादीनां गृह, क्षेत्र, क्रयविक्रीतितङ्कृत्वा। संपातदुःखाग्नि, अपीडिताहृदयानि।
चवंगप्रवतः सरोपकृतानाम् चोरकदम्बकम्
४. निहत्य कृता महात्मन कृतम्।। तेन शुक्रदिने नाटिक सुधनपाल कृतवान्।। त्रिपुर
सप्तगण्ठकूट कृत प्रतिष्ठितञ्च।। राजा श्रीरुद्रदेव
५. वर्ष ८ मा १ तेन पञ्चपुर दक्षिणसाला खण्डचोक प्रतिष्ठिता। सुवर्ण्णपनाली चः।।
राजा श्रीअमृतदेव वर्ष ३ मा ११ तेन पञ्चपर उत्रशाला खण्डचो-

१. क प्रतिष्ठिता, महामारी दुर्भिक्षं भवति राजा श्रीसोमेस्वरदेव वर्ष ४ मा ३ तन कृत्य [२५ ख]
योद्यं वृहद्देवालये, अतिसुन्दरकाष्ठशिलपि कृता तत्रैव द-
२. क्षिणविद्यापीठ महाप्रधानम् पुन सत्र कृतञ्च।। राजा श्रीगुणकामदेव पुष्पाभिसेष
कृत्य राज्य वर्ष ३।। राजा श्रीविजयकामदेव वर्ष
३. ७ राजा श्रीअरिमलदेव वर्ष २५ मा १० तस्य राजे महामारी दुर्भिक्षम्भवतिः दम्मेन
कुहवद्वयतण्डुलम्।। राजा श्रीअभयमलदेव वर्ष
४. ४२ मा ६ तस्य राजें महामारी दुर्भिक्ष प्रजा कष्टीभवतिः, तस्य सान्तिकृते, वर्ष प्रति
लक्षहोम, पक्षश्राध कृत्यः श्रीपशुपतिभटारकाय महा-
५. स्नान केलासपूजनम्कृतम्।। राजा श्रीजयदेव वर्ष २ मा ८ तस्य राजें
वृहद्भूमिचालनम् महासन्तापम् महा(मा)रिदुर्भिक्ष प्रजा ष्येश्चा भवति।। सम्व-

[२६ क] १. च्छर तृ सप्त पञ्चः आषाढ शुचि द्वितीया पुनर्व्वसु सोमवासरेत्यादि चालन चतुर्मासा।। पुष्पाभिसेक राजा श्रीजयभीमदेव वर्ष १३ मा ३ ते-

२. न पूर्व्वशिखरनारायनस्य भण्डार ताम्ब्रसंखलीत्यादि ग्राशिता। तेन प्रवाहिता पूर्व्वराजधारणी चुतेन कृतम्।। तेन पञ्च परीशामा विध्वंशी-

३. कृतम् अन्न सुलभम्।। पुष्पाभिषेक राजा श्रीजयशीहमलदेव वर्ष २ मा ७ तेन प्रजा अपीडितम् राष्ट्र सुखीभवति।। श्रीपशुपतिभ-

४. रकस्य सुवर्ण्णमेखला प्रढोकितम्। पुनः अनेकार्थरत्नघटिटचतुर्क्कण्ठीकोषजात्रा कृतम् संप्रदत कृतम्।। तत्र देशानामने-

५. सत्र दातव्यं सर्व्वदा।। पुष्पाभिषेक राजा श्रीअनन्तमलदेव वर्ष ३२ मा १० तेन कृत दम्मव्यवहारेण प्रजा कष्टीभवति।। श्रीपशुपतिभटारका

[२६ ख] १. य ध्वजारोहन कृता।। जौरा श्रीजयादित्यदेवेन, सहोदर श्रीजयानंददेव निगडबंधनं करोतिः वर्ष १२ मा ३ पश्चात् खशिया ववः।। राजा ज-

२. यतारि प्रथम प्रविष्टः सम्वच्छर चारि सय आठ पौषमासे। साह्मंगुस्थाने खशिया अबूठ सय पातयित्वा, राष्ट्र सर्व्व वने सेवितम्

३. खशिया तेन पलायितम् लोक स्वस्थेन स्वस्थानस्थितम्।। तस्य सम्वच्छर प्रवर्ततते फाल्गुण मास शुक्ल त्रयोदशी। पुनः द्वितीय जयता-

४. री प्रविष्टः।। ग्रामादि अग्निदाहम् करोति स्येंगुचेत प्रस्थयति। बुगमलोकेश्वरद्रशनम्, श्रीपशुपतिप्रसनम् स्वस्थेन स्वराष्ट्रगमन-

५. म्भवति।। सम्वच्छर चारि शय नव।। पुन तिरहुतिया प्रविष्टः। सम्वच्छ्र चारि शय एकारह माघमासे।। जौराजिनी श्रीविरमदेवीना कृ(त्य)

१. एन्द्रकुट सम्वच्छर चारि सय चवुद्रह। वेशाख्रमासः तस्य पुत्र श्रीजयशक्तिदेवेनः [२७ क]
एन्द्रकूटध्वजमारोहनम्। तत्रेव पनालिका च कृतम्।। राजा
२. श्रीअनन्तमलदेवेनः कर्त्तव्यं मुनेन्दुःवेदशतसम्वच्छ्र आषाढशुक्ल पञ्चमी
बुधवासरेः श्रीपशुपतिभाटारिकाय, स्ववर्ण्णशंखलीशं-
३. च्छादन कृते। चतुस्कोने सुवर्ण्णस्वहवञ्च।। ध्वजा संपूर्ण्ण प्रतिष्ठितम्।
चगुन्ध्वजारोहन, सोमेस्वनिमम् भग्न याङान।। पश्चात् गवु-
४. डराजेनः मागतम् कपह्नियां गणपतिकेन, कृतम् वृषध्वज सुवर्ण्णलेपितम्.
श्रीगशुपतिस्थाने।। श्रीजयशक्तिस्य मातु वीरम्भदेवी-
५. ना।। तत्रान्तरे राजा श्रीजयानन्ददेव प्रवर्त्तते।। तदनन्तरे श्रीजयतुङ्गमलदेवस्य
आत्मजः श्रीजयरुद्रमलदेवस्य प्रभुतेन स्वकुटुम्बश्री-

१. जयारिमलदेवस्य पुष्पाभिषेकं कृत्यः राजा भक्तिमात्रन्ददौ। स्मस्त नेपाल [२७ ख]
श्रीजयरुद्रमल्ल इवः नवकोट भुङतीप्रजंत राज कृतम्।। भक्तग्रामे क्षेत्र ब-
२. हुतर विक्रीतम् तस्य स्वर्गस्थं सम्वत्सरो षडयुगवेदा ४४६ आषाढी पूर्ण्णमी
रात्रिभागे दारा चतु अग्निप्रवेश कृतम्। तस्य सूनु जाय-
३. माने कतिपय दिवसांतरेण मृत्यु।। पुत्री सती नायकदेवी नामः पितामही
श्रीपदुमलदेवीना प्रतिपालितम्।। श्रीदेवलदेवीद्वये-
४. पि।। तिलंमाधवस्थाने मण्डपादि पनाली कृतम्।। तत्रान्तरे आदितमल नेपाल
प्रविष्ट।। सम्वत् ४४८ चेत्र पूर्ण्णमी। अत्रान्तरे काशे-
५. स्वरवंस्सज श्रीहरिचन्ददेवस मानवेनः विवाहङ्करोति श्रीनायकदेवी।।
कतिपयवर्षान्तरेण शिष्टेन विषभक्षयतेन मृत्यु।। तदनन्तर तस्य

[२८ क] १. देवस्य भ्रात श्रीगोपालदेवमुपस्थितं, कर्ण्णाटवंसज श्रीजगतृसिंदेव समाहित संगृह्य कृतं, नायकदेवी।। तत दृष्टांतरेण स गोपालदेव श्रीभक्तापु-

२. री त्यक्त्वा ललितापुरी गम्यत।: तदनन्तरे लोकानां भयादितम् स्वराजं गमिक्षशि तेन भयादितेन, लोके मन्त्रपातनम् कृता विहारकोटस्थि-

३. त जोगराम मुलमी जोडां विहारा पात्र एकीभुतेन, टोंख्याकोट प्रविसतिः ततो प्रवेशान्तरे दितीयरात्रे जोगरामेन, श्रीगोपालदेव त्यक्त्वा पला-

४. यं गता।। पश्चात् कोटाभृत्यमेकाकी स्थित।, श्रीजगतसिंहकुम्मरस्य परिजने शिर छेत्वा श्रीगोपालदेव मृत्यु।। तदनन्तरे कतिपयदिवसे

५. श्रीजगतसिंहकुमरेण राज भुंजितम्।। पश्चात्त कुम्मरबंधनं भवेत।। तस्य पुत्री श्रीराजलदेवी नामः।। जातेन दश दिवसान्ते मातुश्च मृत्यु।। पितामही-

[२८ ख] १. श्रीदेवलदेवीना अतिकष्टेन प्रतिपालितं।। अत्रांतरे श्रीपशुपतिमलदेव वंद्धनम् करोति।। उभयराजकुलसानुमतेन, सम्वत् ४६७ श्रावण वदि ४ श्रीज

२. यराजदेवस्य राजा कृत्यः सर्व्वसंमतेन, सम्वत् ४६७ वेशाष शुदि ७।। श्रीजयराजदेवस्य पत्नी श्रीरुद्रमदेवीस तस्य पुत्र श्रीजयार्जुनदेव

३. जात।। सम्वत् ४६८ कार्त्तिक पूर्ण्णमाशी, श्रीश्रीदेवलदेवीनाम् श्रीपशुपतिभटारकस्य कोष प्रढोकितम्।। सम्वत् ४६९ वेशाषी पोर्ण्णमास्यां

४. श्रीश्रीराजा जयराजदेवेन श्रीपशुपतिभटारकस्य कोष प्रढोकितम्।। तनतरे पूर्व्व सुरतान समसदिन मागत्य नेपालम् श्रीपशुपति त्रिखं-

५. डीकृता नेपाल स्मस्त भस्मीभवान्। हाहीभवन्ति लोकश्च। सम्वत् ४७० मार्गशिर शुदि ९ महाकष्ट भवामिः भक्तापुरे।। तदनन्तरे श्रीदेवलदेवीना स्मा-

१. नीयात्। बुधेर्व्वंसावतार कलिजुगे स्वयंभुकृतति, वरप्रशादिकः [२९ क] अष्टलोकपालावतार, श्रीजयस्थितिराजमल्लदेव विजयी भवे, तस्य विवाहं
२. कृतम् राजलदेवीनाम् स्वामी भवान्। तस्य सुपुत्र श्रीधर्म्ममलदेव नामः तस्य जातोच्छवकर्म्मनेन, चवुअङ्करामायन, नृत कृतम्। पुनः
३. वडुकर्ण्ण, सम्वत् ४९७ जेष्ठ शुदि पञ्चमी बुधवार, तत महाउत्तछव नृत्य बालरामायन, मण्डलीकार श्रीजयार्जुन राजास, पण्डिया मनकु भा-
४. रोस।। नेपाले ग्रहनन्दशागरगते सम्वत्सरे भाद्रके, मासे कृष्णमतमृगजाधिपतिथौ सूर्येहनि श्रवयां,। आचीर्ण्णं स्थितिराजमलविभु-
५. ना राजल्लदेव्या समम्, श्रीलक्ष्मीव्रतमुत्तमम् स्थिरधिया सव्वार्थकामप्रदंः।। थ्व सम्वच्छलवु श्रीद्विजराजजुस्यं यहं फुलचोया तोरण हस्यं एन्देयात

१. याङा गाक्व दुराखनः।। सम्वत् ५०३ चेत्र शुदि १० श्रीकोछें भटारिकस लुप्वह्रोह्न [२९ ख] खटया दुंता मि योगीगणुन।। सम्वत् ४९० अश्नि शुदि ६ जोतभिटो दिवंग-
२. तः।। सम्वत् ५०३ माघशुद्धि १० तलमण्डेस तोरन दुन्ता मेगराम मुल्मीस्यं।। थ्व समछलनवु चेतला थोव तिराख चा श्रीश्रीधर्म्मलदेवस
३. विवाह।। गुंन्हुलिव देघुरिपूजा बिज्याङा स्मस्तवु मेस ह्मं खु ञया धावमदो।। थ्व सम्वच्छलसवुम् भ्वन्त जयसिंहराम महाथसन थव किंज-
४. टोताङ, घरसुदि मजुवल एन्देस्वरया चुलका छाया चेतला थोव दुह्निसि आदीतवारः।। क्रोषसंक्षा प्रथम भटव १३ मेला वलदेव १४ टो
५. को वलदेव १५ जयदेव १ वसंतदेव २ आर्यादेवि ३ मयूरमाला ४ मरहटदेवि ५ उदयदेव ६ गंगाजमुना ७ नागकुमार ८ महेंद्रदेव ९ मुकुटकोष १०

[३० क] १. रत्नमाला ११ रुद्रदेव १२ चक्रमाला १३ अनंतमेखला १४ मुकुटकोष १५ उदयादित्यदेव १६, उदोतदेव १७ देवलदेवी १८ जयराजदेव १९ श्रीपशुपतिः

२. स्य कोषसंक्षमितिः।। दुष्टस्य डण्ड स्वजनस्य पूजाः न्यायेन कोषस्य च संप्रवृद्धिः। अपक्षपातोर्थिषु राष्ट्ररक्षा, पञ्चैव यज्ञा कथिता नृपानाम्।। भग्ने दे-

३. वः वशाज्जयार्ज्जुननृपो राय्र्यान्निजानाश्रयमूनस्ता द्वादश वत्सराथे दवनी, नाथ सुभक्तापुरेः। लोके शैत्यगुणान्वितो विजयते रामावतारो प-

४. रः स श्रीमान् स्थितिराजमलनर्प्पतिः नेपालभूपालकः।। सपूर्ण्णे रविवच्छरे स नृपतिस्तेनेव राज्ञा सताः रामेनैव विभीषने निजपदम् श-

५. स्थापिते सोदरे। हत्वा शत्रुमतंगजाधिपमतम् स्वात्मप्रतापाकूशे, नेपालाब्दगते ब्दपुस्करशरे मार्ग्गाशितस्यां तिथौ। सम्वत् ५०१ मार्गशिर व १२

[३० ख] १. ॐ श्रीविष्णुगुप्त राजासन प्रथमस, प्रचक्र जयरपेस थाप्रपा श्रीविष्णुतीर्थ नारायनसः थ्वस येचङ्गुं धाये।। थ्वया लिव योचंगुं थाप्रपा दुर्भिक्ष तु जुरंडान

२. असहन जुयाव, थ्वलसं लिस सुभिक्ष जुव, थ्व योचंगुं धाये।। थ्वया लिव थाप्रपा विष्णुनाभ लु द्वयके कामनानः थोलकार्पिस लुं वा गाक्व थ्व

३. यञ्चाङ्गुन्धाये:।। थ्वया लिव थाप्रपा सन्तानकामनान, श्रीचङ्गुंङ्गरुडनारायणश, थ्व वञ्चङ्गुन्धाये, थ्वते पीव चङ्गु धाये:।। चङ्गुया दुदु फंक-

४. या हेतुः श्रीप्वस्येदेव राजास प्रज्यास असहन देशस महं डव, थ्वतेस सातक याङा, ह्मंग्वस क्यंडा। गुणिला थोव दुहिसि कोन्हु दुदु फंक-

५. न, खुंञो थ्वन द्वारस तेये गुहतो एकापलकासखी, अभिसेष श्रपरक्षा, महंनिवारण। स्वस्तिः भूत वृत्तान्तर् लिखितञ्च श्रृणु।। सम्वत् १७७ आषाढ

१. कृष्णप्रतिपद्या उत्राषाढ नक्ष(त्र) सुधिजोग बुधवार श्रीसंक(र)देवस्य पुत्र [३१ क]
श्रीशिवदेवस्य जात।। राजा अस्त ६९ कामरूपो भेरवअवतारः। शिवदेव-

२. श कृत्य, वलवलनदी वन्धनीयम्। पनालिका कूप देशस्थानेस्थाने शोभ कृता।।
सम्वत् १९९ वेशाष पूर्ण्णस्या विशाषनक्षत्र धुवजोग वृ-

३. हस्पिवार मध्यानवेलाया, श्रीसीहदेव परमेश्वरस्य पुत्र श्रीमहेन्द्रदेवस्य जातः।।
धने स्वयं दातार महाभोगवान्, युवराजमिति।। त-

४. स्य कृतम् मदनसरवरम् सम्वत् २३९ वेशाषपूर्ण्णमी प्रतिष्ठा कृतम् दिन प्रति
दम्मेकेक, वनि देयम्।। अस्त वर्ष ६१।। सम्वत् २१९ माघ कृष्ण

५. अष्टम्म्या मूलनक्षत्र, यहम् येथोवहार वरपाल भारोटों नायक नेपालया विक्षात,
महाप्रभुतः उभयराजकुल, उधरण धारणसमर्थः।। अस्त वर्ष ८७।

१. सम्वत् २१९ वेशाष कृष्ण पञ्चम्या उत्राषाढनक्षत्र श्रीशीहदेवपरमेश्वरस्य पुत्र [३१ ख]
श्रीआनन्ददेवस्य जात।। अस्तवर्ष ६८,।। सम्वत् (२२८) माघ (?) शु-

२. क्ल त्रयोदशी रेवतिनक्षत्रे श्रीसीहदेवपरमेश्वरस्य जात श्रीरुद्रदेवस्य जात।। राजा
अस्तवर्ष ६७।। ।। सम्वत् २३२ माघ शुक्ल चतुर्थी उ-

३. त्रभद्रनक्षत्र श्रीमहेन्द्रदेवस्य पुत्र श्रीवसन्तदेवस्य जात।। अस्त वर्ष २१।। ।।
सम्वत् २३३ अश्विनि शुक्ल तृतीया विषाशनक्षत्र श्रीसीह-

३. देवप्रमेश्वरस्य पुत्र श्रीअमतृतदेवस्य जात।। राजा अस्त वर्ष ६६ भाद्रप्द कृष्ण
नवम्याम्।। ।। सम्वत् २३३ श्रावन कृष्ण त्रयोदशी अश्लेषानक्ष-

५. त्र शुधि श्रीजगतपालस्य पुत्र जातः। महामण्डलीक प्रक्षातः स्ववर्ण्णणिधिबहुतरम्
तस्य अस्त वर्ष ६७।। ।। सम्वत् २३५ पौष कृष्ण सप्तमी अशु-

[३२ क] १. नीनक्षत्र श्रीवसंतदेवस्य पुत्र श्रीभृंगदेव जातः अस्त वर्ष १३।। ।। टंडे खटल जुया हेतु नक छायाव देशस असहन शिक्व थ्वतेस बिज्या-

२. वो आलाच याङा देश जुयेको थव, थ्वया शान्ति याये जुष्ठ देव थापरपंटु पनि बोसन यासं लिस प्रकाह मजुवः देशश।। ।। सम्व-

३. तु २४२ फाल्गुण शुक्ल त्रयोदशी मघनक्षत्र श्रीमहेन्द्रदेवस्य पुत्र श्रीसोमेश्वरदेव जातः।। राजा अस्त वर्ष -३।। ।। सम्वत् २७१ वै-

४. शाष शुक्ल एकादशी हस्तानक्षत्र शनिश्चरवार श्रीसोमेश्वरदेवस्य पुत्र अंसुसेश्वरदेव जात।। अस्त वर्ष ३८।। ।। सम्वत् (२७६?)

५. द्विराशाढ शुक्ल द्वादशी जेष्ठानक्षत्र सोमार श्रीरुद्रदेवस्य पुत्र श्रीविशाषदेव जात अस्त वर्ष २६।। ।। सम्वत् २९६ माघ शुक्ल शि

[३२ ख] १. वति नक्षत्र श्रीउदयादित्यदेवस्य पुत्र श्रीउजोतदेवस्य जात युराजमितिः अस्त वर्ष ३५।। ।। सम्वत २७४ मार्गशिर कृष्ण ··

२. नक्षत्र श्रीजयशिमलदेवस्य पुत्र श्रीअरिमलस्य जातः राजा भोगवर्ष १५ अस्त वर्ष ६२ मा १०।। ।। सम्वत् २८९ वैशाखकृष्ण चतु-

३. र्दशी प्र अमावास्या रोहिनिनक्षत्र बुधवार नकपुखुरि येविनम् तव मेंन छाव दिन चाता।। ।। सम्वत् २७२ फाल्गुन शुक्ल द-

४. दशी पुनर्वसुनक्षत्र श्रीजसमलदेवस्य पुत्र श्रीअनङ्गमलदेवस्य जात अस्त वर्ष २०।। सम्वत् २८६ द्विराषाढ शुक्ल द्वादशी ज्येष्ठ

५. ---- श्रीरुद्रदेवस्य पुत्र श्रीविसीहदेवस्य जातः। अस्त वर्ष २६।। ।। सम्वत् २३१ भाद्रपद कृष्ण सप्तमी तव ल

१. --- --- श्रीनरमलदेव पोहस खण्डन लाक्व डोययछि म्वण्ड ड्यङा।।   ।। [३३ क]
सम्वत् ३३९ आषाढंनली भाद्रपद व अनावृष्टि महा-
२. दुर्भिक्ष अर्द्धभाग लोकक्षय।।   ।।सम्वत् ३४० कार्त्तिकन ज्येष्ठटो दम्मन
तेवछि धारेके दुभिख जुवः।।   ।। सम्वत् ३६१ श्रावण कृष्ण
३. चतुर्थी दिन पलाखचो जैसिंह पोहसन डङ मि तव खङा।।   ।। सम्वत् ३६२
अश्विनी कृष्ण शाष्ठी कोन्हु -- ति याङ कितपाल भा-
४. टों दुन्ता वङाताचकम्।। सम्वत् ३६२ चैत्र कृष्ण षष्ठी मूलनक्षत्र आदीतवार,
लिच्छि जास्यं खह जास्यं दुवह्ना पुङा जिमनह्नु चाल्व
५. सम्वत् ३६२ पुह्नीशि कुह्नु चा, पालखुहि तव कितपाल भासन देश लुहि याङास,
गामलान पिंपाल फङ ध्वस्त प्वं चाल

१. --- लिमा क्वछें पाल भारोस ज्वंङा। जिह्नुलिव ह्लान विया राजः युदिशि [३३ ख]
शिवज्ञान भारोस देशसन
२. (३)६२ पौष्य शुक्ल पञ्चमी तिपुरण सङ्को पुङा मचाल्व, येछिमी, अफह याङ वुङ
वो। थ्वया खुह्नुलिव फनपीं श्यन्द वमूङा येवृवुटवव---
३. सम्वत् ३६४ अश्विनि कृष्ण द्वितीया चाङंवोन वमूङ, पलाखचोस, अमरु महाथटो
म्वण्ड ड्यंङा लाख साला एयाह्म कुट क्वाट ठङा लिच्छि-
४. स विजय जुव, जात्रा याङा लास्यं वया हाथार।। सम्वत् ३६१ जेष्ठ शुक्ल अष्टमी
यमूबु याटुम्बहार क्वाठ चाल्यका, यहं कीर्तिपाल भारोस
५. ---।।   ।। सम्वत् ३५४ फाल्गुण कृष्ण सप्तमी तिपुर येटा सुदिवो यंथो भोंत
वोवछि लिवायाटोवोवम् थो भोन्त क्वाठ पुङास लोडव मेङ्गुहि

[३४ क] १. --- चोया दिवशः।।   ।। सम्वत् ३५५ चैत्र शुक्ल द्वादशी पलाखचो वानिडोल वंट चारवारे रिङन चोंगु ल्यङवं --- खलाजु

२. -- कम प्रमुखन तिपुरण लुंकास्य फड हया, वद्य भारोपति म्वण्डघ डघमूङा पलाखचोनः।।   ।। सम्वत् ३४४ पौष्य शुक्ल प्रतीपदा --

३. ---- गह चाल्वं अलापरिनन काया तल मीं डव थो कोह्नु भूमिकम्प वव।। युमास -- जास्यं विसचोन्दव।। ---

४. ----- वङा रामसिंह राजाटों।।   ।। सम्वत् ३५० माघ शुक्ल सप्तमी यहं ग्वहन पुङा खास क्वाठका---

५. --- --- शुक्ल चतुर्थी चा तव चाप्व गाक्व अर्द्धपशु आदिं शिक्व।।   ।। सम्वत् ३५४ कार्त्तिक कृष्णं एकादशी श्रीअभय -----

[३४ख] १. स जात, राजा अस्त वर्ष ५४ माघ शुदि ५।।   ।। सम्वत् ३४० भाद्रपद शुक्ल अष्टमी तव क्वल वास वव, दिन पेह्नु छेंन पीलुय मजीव।।   ।। सम्वत् ३-

२. ४७ माघ शुक्ल द्वितीया श्रीअनेखमलदेवस्य पुत्र श्रीइन्द्रमलदेवस जात।। अस्त वर्ष २१।।   ।। स ३४८ मार्गशिर कृष्ण प्रदीपदा श्रीगनकम-

३. लदेवस्य पुत्र श्रीराजदेवस्य जातः।। अस्त वर्ष २१ भाद्रपद शुदि ११।।   ।। स ३४२ चेत्र शुक्ल षष्ठी श्रीजगणेकमलदेवस्य पुत्र श्रीजगतमलदे-

४ वस जात।। अस्त वर्ष ३१ मा १ अशुनि शुदि ८।।   ।। स ३२६ चैत्र कृष्ण चतुर्थी कोछें अनन्तपाल भारोकस्य पुत्र कीर्तिपाल भारो जातः।। अस्त वर्ष

५. ४१।।   ।। स ३५२ भाद्रपद कृष्ण नवमी डोय श्रीनानेदेवस पुत्र जात श्रीअर्जुनदेव।।   ।। सं. ३५८ वेशाष कृष्ण दशमी श्रीजयदेवस्य पुत्र श्रीजुजुमलदे

१. व जात।। अस्त वर्ष १९ मा १।। ।। स ३६४ कार्त्तिक कृष्ण तृतीया [३५क]
श्रीजेदेवस्य पुत्र श्रीजेतकेशवदेव जात।। ।। सं ३०३ चेत्र शुक्ल त्रयोदशी
श्रीनरसिंहदे-

२. वस्य पुत्र श्रीरामसिंहदेव जातः।। डोठाकुरः।। ।। स ३४९ वैशाष कृष्ण
नवमी श्रीजगतनेकमलदेवस्य पुत्र श्रीजयशीहमलदेव जात

३. स ३३६ वेशाष शुक्ल पञ्चमी श्रीराजदेवस्य पुत्र श्रीअनन्तमलदेवस जातः
राजभोग वर्ष ३५ मा ११ श्रावण कृष्ण त्रयोदशी अस्त दिनः।। ।।

४. स ३४१ चैत्र शुक्ल षष्ठी श्रीअनेखमलदेवस्य पुत्र श्रीअनेखभीममलस जातः अस्त
वर्ष २५ फाल्गुण कृष्ण पञ्चमी।। ।। स ३४७ मा-

५. घ शुक्ल द्वितीया श्रीअनेखमलदेवस्य पुत्र श्रीइन्द्रदेवस जातः अस्त वर्ष २१ अश्विनि
कृष्ण षष्ठीमी।। ।। स ३५८ जेष्ठ शुक्ल प्रदीपदा श्रीज-

१. यभीमदेवस्य पुत्र श्रीजयादीत युवरायस जात।। ।। स ३२६ पोष्य शुक्ल [३५ख]
त्रयोदशी श्रीजयसीहमलदेवस्य पुत्र श्रीजगतदेवस जात।। अस्त

२. वर्ष ३३ मा ४ चित्र शुक्ल सप्तमी तिपुस्करजोग।। ।। स ३७० कार्त्तिक
कृष्ण द्वितीया श्रीजगतमलदेवस्य पुत्र श्रीजयकीर्त्तिमलदेवस जात।

३. लिछिसन जात्रा यात वया।। ।। स ३७४ जेष्ठ कृष्ण चतुर्थी
श्रीजगतमलदेवस्य पुत्र श्रीजयन्तमलदेवस जातः युवराज वर्ष ५।। स ३०३

४. तम दशमी श्रीअरिमलदेवस्य पुत्र श्रीअभयमलदेवस जात। राजा भोग वर्ष ३९
अस्त वर्ष ७२ मा ७ आषाढ शुदि मष्टमी।। ।। स ३९-

५. ६ माघ शुक्ल द्वादशी पुनर्व्वसु प्रीतियोग बुधवार श्रीअनन्तमलदेवस्य पुत्र
श्रीजयारिमलस जात।। अस्त वर्ष ६९।। सं ३६७ अश्विनि कृष्ण

[३६ क] १. नवमी भ्वंत रावुत यंटाछें भारोस जात।।   ।। स ३८६ मार्गशिर कृष्ण षष्ठी पूर्व्वाषाढ नक्षत्र प्रीतिजोग चंद्रवार श्रीजयसीहदेवस्य पुत्र श्रीजयतुं-

२. गमलदेवस्य जातः अस्त वर्ष ४६ मा ५ जेष्ठ शुक्ल षष्टमी आदीतवार वेला सन्ध्यावेला।।   ।। स ३९६ पौष कृष्ण अमावास्या रावुत श्री-

३. जेतशीह भारोस पुत्र जोतनश्नीह रावुतस जात।।   ।।स ३८१ जेठ कृष्ण त्रयोदशी श्रीजयसीहमलदेवस्य सङ्ग्रनीपुत्र जेतनाम रावु-

४. तस जातः। अस्त वर्ष ५२ वेशाष कृष्ण तृतीया आदीतवार रात्रिस युथुनिमम् डोयिनि माम नाम देवीसके स्याङा तेजमाल रावुतस्यम्

५. स ३९६ वेशाख कृष्ण षष्ठी श्रीजोराजः जयादीतदेवस्य पुत्र श्रीजयशक्तिदेवस ज़ातः। अस्त वर्ष ३९ मा ५ कार्त्तिक शुक्ल षष्ठी।।   ।। स ३७९

[३६ ख] १. कार्त्तिक कृष्ण अमावाशी ग्वलंस केलासपुजा याङा, कसंदेंश माक्व ब्राह्मनसन।।   ।। स ३७८ चेत्र शुद्धि त्रयोदशी हस्त बुधवार श्रीजयभी-

२. मदेव राजास वो श्रीजयशीहमलदेव जुवराजास वो उभेसन पलखचो देंश तेल चोंङा, चा धाह याङाव वुङ वो मीं येच्छि शिक्वम्

३. ।।   ।। स ३७९ कार्त्तिक कृष्ण दितीया श्रीजयशीहमलदेव जुवरायसन, दुसेंग्नकं चायौक्वाठ कायासनियलस कुलाह तेजभारो

४. राजकुलदेक व, जसव्रम राजा, लखिधर रावुत, माधव भारो ओ जगत जसमाल भारो थ्वतेस्यबु बल तङा।।   ।। स ३६४ जेष्ठ कृ

५. ष्ण प्रदीपदा खंडाधार गुंस डोय लासन वल्यम् धाह याङ तल म्वण्ड डचङा द्वंल आहु रामसिंह राजास कटकः चोछें जगतव्रम भाटो धा-

१. हस डव। लिज जय जुव जात्रा याङ लास्यं वया राजा श्रीअनर्घमलदेवस।। ।। [३७क]
स ३७६ अशुनि शुद्धि चतुर्थी वहारक्वाठ कुल याङा, भ्वंत

२. श्रीजयभीमदेवस यूरा भारस पिल्लीस्यं हया।। स्वह्नु लिव श्रीजशिमाल प्वहस्यं नन्दल लुह्निपा। ।। स ३७७ अश्विनि कृष्ण द्वा-

३. दशी श्रीजयशीहमलदेव प्वहस नेपीं क्वाठ दुम्बीया दिनः।। भ्वन्त श्रीजयभीमदेव युराभारसन कासनता, लिकास्यम्।। ।। स ३७-

४. ६ वेशाष कृष्ण द्वितीया जिलावुक्वटों श्रीजेदेव राजास वो ह्वंड्यो ग्वह याङ तस्यं श्रीजयशीहदेव प्वहस ख्वपं दुंवीया दिवस।। ।।

५. स ३७६ श्रावण शुक्ल अष्टमी चा भोन्त श्रीजयभीमदेव प्वहसन श्रीयुराभारसन भण्डसालस जायां, तव २ मिं पिलिस्यं हङा, तल वस्तु लुह-

१. पं काया, यंवु यङ्गल वो युराभारसवो छिवी तिपुर राजकुल वो मनिगल वो छिंवी [३७ख]
त्यंखाशीधारे लोडव जासन लिव।। ।। स ३७७ मार्गशिर

२. पूर्णिमा मृगशिर आदीतवार उद्यात्पर घटि १९ वृषलग्न श्रीजयदेव राजास ग्वल्वं राजलखुंस मनसरपटवन्ध याङा विधान

३. यावम् प्रजा भोह्न बियमाल शिलोल्वाच माल्व सा लोठ्य माल्व थंकुलुंगो तया मौपसा मुकुलुंगो तया भेनसा, ओ वेरस थ्व गो-

४. तपनिस्यंह्न डो कोलाय टेवः महाथसाल पी, चाम्रगाह पी, खण्डागाह पी, पतीहार पी, कठिया पी उपाध्या छि जोतिक छि कह्निहामा-

५. छि देवस छि थ्वते वंसाहस ओय।। पाटन छुक्व राजास सूतक चोंञो राजवाशस।। राजास टोट वाढ जुकाले, प्रजान ह्लुये गोत्रदान जुरोम्।।

[३८क] १. सम्वत् ३७५ श्रावण कृष्ण सप्तम्या, भरणि अङ्गारवार पुह भारसनो काय भारोसनो, खुस्यं वंडा श्रीजयशीहमलदेव प्वहस पिलिया।।   ।। स ३७४
२. अश्विनि कृष्ण चतुर्द्दशी चा, नेंपि टोखा, भ्वन्त श्रीजयदेव प्वहसन क्वाठस चोङ्गव लुं बिस्यं कुलन काया।।   ।। स ३७५ आषाढ शुक्ल तृतीया पुन-
३. र्व्वसु सोमवारः जोग ध्रुवः तव भुंकम्प ववः बालछिटो लिछिव् पिंडङ्देश त्वहत माडा अनेक देवल छें डोक्व। विजयराज श्रीअभय-
४. मलदेवस आदिन प्रजा शिक्व त्रिभागस छ भाग।। स ३७६ माघ कृष्ण तृतीया चा निपींक्वाठ काया श्रीजयदेव प्वहसन सन्ती लिकाया
५. श्रीजयभीमदेवसन चोछें आनंद भाटो चेस्यं स्याडा।।   ।। स ३६२ माघ कृष्ण पञ्चमी चा, तव च्वाप्वं गाक्व ह्नसह्नुलिछि कोथ्यंग्व पसु शिक्व

[३८ख] १. ॐ स ३६४ आषाढ कृष्ण अमावाशी तव क्वल वास वव प्यांह्नु छेनं पींलुये मजिव महामारी दुभिक्ष जुवः।।   ।। स ३६६ मार्गशिर शुक्ल सप्तमी, कंपा हा-
२. थार भोयोथलिटो वव डोय फुडा, तल म्वण्ड डचंडालिम् जय जुवः।।   ।। स ३६२ जेष्ठ कृष्ण चवदश उभय भ्वन्तन चाये क्वाठ वाहन काया
३. ।।   ।। स ३६२ द्विराषाढ कृष्णाष्टमी गुन्दे क्वाठ गोछे क्वाठ चाल्व, क्वाछें कितपाल भारोस ज्वड हाव ढिडा।। श्रावन सुदि १ बन्धनमुक्ति
४. यथभोत जेह्न प्वहस पिलीया त्रिपुरण।।   ।। स ३६५ पोष्य कृष्ण षष्ठी नवक्वाठ कह्नह्नदेवस अस्त दिनः।।   ।। स ३७० मार्गशिर शुक्ल
५. चतुर्थी श्रीअनन्तमलदेवस जो भाटों काय भास यथोनिमम् क्वाठन पिलिया श्रीजयशीमलदेव प्वहसन भोंत फुभास वो ज्वोडा। स ३

१. (७० श्रावण) शुक्ल सप्तमी लिछि ग्वह याङ युथोनिमं कठपंतन चाकल गसन पुङ श्रीजयशीहमलदेव प्वहस पिल्लिसेन--- [३९ क]
२. स ३७६ द्विराषाढ शुक्ल द्वादशी श्रीजयदेव राजास मेनंटुठिस नागपटाबन्धन विधि। विधानः। नही प्याख्रन माल्व, साल्य-ना
३. शालोठे माल्व ध्वया सम्वछ्र श्रावण शुक्ल द्वादशी श्रीजयदेवराजसवुम् एन्दलसं पटाबन्ध जुरोम् उदयाभ्यर घटि १८।। स ३७४ अशु-
४. नि कृष्ण द्वितीया अश्विनि हर्षन, आदीतवार ग्वलम् ढंछें आदिन पाटाबन्ध श्रीजेदेवरायस उदयात्प घटि ६ राजस्यमग्री, समूङ ङ-
५. तः।। सुनोलापत्रछत्रः हीराधारछत्र ह्नकनछत्र। कनकदण्डछत्र, शीहध्वज।। ढोक २ खिजा ८ तव काहलपा १६ ट्वाक काहल २४ छत्रधर ३

१. गुरीछेंश राजासन ख्रण्ड ख्रण्डागाह ह्लाये। पटाका टायेःभ्वंत भहीहिसके।। [३९ ख] गोतीपनिस्य कोटाये।। ।। स ३५२ चेत्रादि श्रीअभयमलदेवस विजय-
२. राजे महाद्रूभिक्ष तण्डुल कुडवद्वय दम्मेन, लवन तेल प्ल मेकं लुं प्ल मुल्य दम्म प्ल २।।। वोह कर्ष दम्म २० पह्निपो दम्म ७२ ख्रष्टख्रण्डा द-
३. म्म २४ दछिटो जुव लोकक्षय जुव त्रिभगस छ भाग, ध्व क्षणस पलाख्रचो श्रीउदयशीहदेव महाथ उदमाल भास तिपुर ग्वह भोंत
४. पन्त। वद्यं नवक्वाठ फनपींछिपन्त। ध्वतेस सङ धाह करवा, पलाख्रचोन। लिस्यं वेङाव चण्डेस्वरचोस क्वाठ डङ व्येनाप्या यावा।
५. काया, ध्वलिव जेव छ मण्डलीकन लुंकास्यं, पलाख्रचोटोवु सोया, धूनी तल मे चोया।। ।। सम्वत् ४१६ मार्गशिर शुक्ल त्रयोदशी अनुराध

[४० क] १. घटि १७ शुल ३७ अंगारवार श्रीश्रीजयतुङ्गमलदेवस्य प्रथम पुत्र श्रीश्रीजयरुद्रमलदेवस्य जातः। तस्य पुत्र जयवीरमलदेवस्य अस्तः स ४४२

२. पोष्य वदि १२।। ।। स ४०८ मार्गशिर शुक्ल प्रदीपदा। श्रीजयसीमलदेवस अस्त दिनः।। स ४१० फाल्गुण कृष्ण प्रदीपदा जयतारि वस्यं

३. लिं तेल नवक्वाठ काया, वुगन्देवल पयिसरपम्भण्डार दुंता। ग्वल्वंस पछिम द्वारण दुम्विस्यम् थवलान अङ्काल विस्यम् स्वान छा-

४. या उप्रहाथ पश्चिम द्वारस टया, थ्व लिव गाम द्वाक्ले मे चोया, लिंछि यहंस गह याङ माङा गह मचाल्व।। ।। स ४१३ श्रावण शुक्ल त्र-

५. योदशी चा, पलाखचोस बंधनस्न चोङ्गव जयानन्ददेवस, थव वलनं मुक्ति जुवटोम्। लिचोस, जयशक्तिदेवश पलाखचो वंङ ह्लंङवु निवहकं ता-

[४० ख] १. टों।। ।। स ४१७ माघ शुक्ल दितीया युथनिमं श्रीजयतुंगमलदेवस वो भोंत जयशक्ति प्वहसवो तोसन स्वंखा हाथार चलरपका वने ङंह्नुऩ चा-

२. ल्यका, लुंह्मु लुहिपा, मे चोया, यहं हाथार फुङा।। ।। स ४१७ आषाढ शुक्ल पञ्चमी श्रीपशुपति भटारकसके ध्वजा स्थापित श्रीअनन्त-

३. मलदेवस्य विजयराज्यः।। ।। स ४१९ भार्द्दप्द शुक्ल त्रयोदशी बुधवार कोह्नु, तिपुर ग्वह यह त्रिभेसन तंङ यङ्गल यंम्बु फनपिम्

४. ध्वते ग्वह याङ, वंप्याछें जारवा दिवस।। ।। स ४२० प्वसला गाक्व अमावास्या कोह्नु चा असनिमण्टो जारवा दिवस क्वाठ डंङा मशि-

५. लासला गाक्व द्वादशी कोह्नु डोय हाथारण भङ्गरपं ववः तिपुर दल वयि।। असनिमम्भङ्ग, चेतला, थोव पञ्चमी भरणि वृहप्तिवार क्वह्नु

१. खण्ड खरिधाया खापींथलि नयेम् मितिलीं नये फास्यं डोय हाथार ज्वोंङ वो दिवस। [४१ क]
संती चुनिगल दुंपुंङवंव मचाल्व। वाद्यनिमं व खुरि-
२. वहिरिस डोय म्वण्ड डचंङा ह्म ७ त्यंखा द्वल ह्म ३ वलुंखा जलधुनिं नया
ब्रह्मपुरटो दुंपुंङना। थ्वतेस तिपूरण डण्ड मन्द्रपाल गु--
३. प्रजायाके हस्यकं विलं रोव प्रति दम्म ६ सार विल दम्म ३ छेंखाप्रति दम्म ४
चङ्गुणला थोव सति कोह्नु डोय लास्यं वंग्व वटकढिया दल-
४. चो-- सलछें जयजु पडियास भोन्त श्रीजयशक्तिदेवस श्रीअनन्तमलदेवस डोय
हवः।। ।। स ४२३ वेशाष शुक्ल तृतीया डघमगुं क्व
५. -- स्थापन तिपुर मनिगल हाथार थाकुलटो तेल। उभय दल भङ्ग्रपं वव
धाहनः।। ।। स ४२४ चेत्र वदि दशमी वखाछें क्वाठस कुल या-

१. येटग्वस यावनक्वाठकोस पूजा याङ स्याङा केशक्वेथछें भहीहिसकेः।। येकंतीस [४१ ख]
छह्मं गलकीस्यं स्याङा।। ।। स ४२५ आषाढ शुक्ल पञ्चमी स्वप्वंन हा
२. थार ह्न्याङ फनपीञ्चाल्व मे चोस्यं, यंपस गह बन्धरपं चोंङा, तिपुर मनिगल
स्वन्देश नवक्वाठ थ्वते छिपन्त याङ. यहंत लुं कास्यङका ह्लाया।।
३. ।। सं ४२५ श्रावण शुक्ल द्वितीया भोन्तन चोछेंस जारवा वीद्यापीठिस तिपुरण तेल,
लं अन्त्र याङ उभय खाह जुव, चो भोतलि चेल वङ्ग्व-
४. टो।। ।। स ४२७ पोष शुक्लाष्टमी वंप्याछेंक्वाठ कुलन ह्निनस चालका
श्रीभोत जयशक्तिदेवसन, कुलि ढंङाव, डंह्नसलिव थमु वङा कुलि जास्यम्
५. जयशक्तिदेवस, कुल याक्व जयचन्द फनपीन वव। क्वाठनायक शिरकेश मुलमीस
अस्थानस ज्वर ल्वाङ माङा, थ्वसंको चन चाह्नुलिव मोक्व-

[४२ क] १. टों पर्हाङिन ठङाटों।। ।। स ४२८ चेत्र कृष्ण त्रयोदशी खात्यं व थ्वो चास थाकन, थ्व क्वाठ जाको ह्नवु तिपुर श्रीजयतुंगमलदेवसन, थ्व सम्वच्छ्रसवं हि

२. प्य क्वाठ नवलिङ्गक्वाठ नवक्वाठन चाल्यका भोन्त लकसे चाल्व।। ।। स ४२७ श्रावन शुद्धि सप्तमी श्रीअनन्तमलदेवस प्रभूतन थव भ-

३. ण्डीरिगण भारा पशुपतिसके दुन्तम् भण्डार पिङ्काया तिपुर सास्यं देवभण्डार लिकाढरपम् श्रीपशुपतिस डोहरपा, भोंत वड दंछि लि-

४. व, अभाग जुवटोम् प्यंह्नुटो संस्कार मजुव, यंवीद्वलल्लुन्न राजदीप यङाटोम् थ्वनलिस भ्वंतया ग्वलम् आय मथ्याक्वटोम्।। ।। स ४२५ चेत्र कृष्ण

५. चतुर्दशी शुक्रवार, अस्निमटों तिपुर तिभेयं स्वं देश थ्वते पंत छि यंङ जारवंङा श्रीजयशक्तिदेवसन पींपाल, तिपुर खण्डन बुक्वः यथोविहार गन-

[४२ ख] १. ण्डमलन देवंस पण्ड भास खण्ड डेङा, शिक्व संज्वा ह्मं ५० दुंथो योटामलनदेवस पहि गाहरपं येंल्य म्वण्ड डेङा।। ।। स ४३१ माघ कृष्ण चतुर्दशी स्वं. प-

२. हर वेरस यहं डोयन दुंचाल्यका, ठंटिविन मनिगलटों तेल्व लुयिती गजुहिदेव, तम्वकं सहया ब्राह्मणस पात्र समस्त बन्धी हया गले

३. नो देश थासरपा, थ्वतेस डण्ड कासन, कटक वंयास माक्व। माझ्यंपाट समस्त मे चोया श्रीवेतनदेवस श्रीजयशक्तिदेवस मेगचन्द्रश ढ्वा-

४. क्रो रवतस थ्वतेवु वप्वंस डोयन बोङता डोय बोड हव श्रीजयशक्तिदेवस।। ।। स ४३२ कार्त्तिक शुक्ल द्वादशी उत्रभद्र रविवार, झाहन

५. -समस्त देवालय, आदिन अग्निदाह याड धोश्रपा, जयशक्तिदेवस थोस अफह्न विस्य माङा प्रजा समस्त वोन्त डोयनवु क्वयला गाक्व थति

१. कोह्न्‌ ग्वलंया सर्व्वभण्डार कोस एक बीस कासनयेंङा, थ्वलिव संङान वं, [४३ क]
व्यनापेसन्थानं तरीटो म्वण्ड ङचङा फाल्गुन शुक्ल -- कोह्न्‌ ङोय भास्यं

२. वङ्ग्व, लिस राज याये मफ्वास्यं।। ।। स ४३३ फाल्गुण कृष्ण पाडो, खशिया
राजा रिपुमलन, वुगंस ह्नवनं याङ सहं आदिनं दुंता, ग्वलम्‌

३. भाहस प्रस चोङा, येन्देञ्चेतस बाहं सवति भोज याङा दिन १८ वसरपा
लिस्स।। ।। स ४३३ वेशाष शुद्धि नवमी शुक्रवार डोनथं

४. बिज्याङा श्रीजयरु(द्र)मलदेवस चनिग्ल महाजात्रा याङ बिज्याचकाटों बिज्याङा दिन
१० रावुत जेतराम भारोस काय तेजराम भारो-

५. स यच्छें चोखन भारो ज्ञान भारो खनि मन्दात भारो थ्व डंह्मं मीं मिंह्लाम्य स्याङा
च्यन्त याक्व पशलछें श्रीराजरहस्पति द्विजसन जुरोम्‌

१. ४३२ मार्गशिर शुद्धि तृतीया स्वं पहरस भोंतन डांल --- तिपुर खंडन फुङा मिं [४३ ख]
अफह जुव चोछें श्रीजनभाटों अखराम मुलमी. ओ तेजराम ---

२. --- लतन मुलमि जेशीह विसिअल्यान एकन अङ्क ६० विजयराजे
श्रीजयरुद्रमलदेवस मामोजुटों श्रीपदुमलदेवीस।। ।। स---

३. माघ शुक्ल त्रयोदशी चेत्र शुक्रवार काथों छें खोवण्ठ सरस्वतीस थापन जजमानी
श्रीसयजुस भरीस कृतः।। ।। स ४३५ वेशाष कृष्ण पञ्चमी

४. बुधवार वङ्कालि भास विवाह दिवस स येव दिवस।। पक्ष एकादशी उत्रभद्र
बुधवार चोछें पात्र म्पुटिका भास भरी काया दिन।। ।। स ४३५ वे-

५. शाष शुक्ल पञ्चमी श्रीजयरुद्रमलदेवसन गोकर्ण्ण क्वाठस पुन्द वङा मचाल्व, जेष्ठ
शुद्धि ५ शुक्रवार चा व्यसनतो।। ।। स ४३९ अश्विनि कृष्ण सप्तमी

[४४क] १. -- रुद्रमलदेवसन, राजवास क्वाठ डंङा यह तिभएस विहवहिसनः।। स ४४० भाद्रपद शुक्ल सप्तमी कोस्नु विवाह -- देव --

२. -- थ्वतेंहसन।। ।। स ४४० चैत्र कृष्ण द्वादशी ग्वलस श्रीजयारिमलस अभिसेष दिनः।। ।। स ४३८ द्विपोष वदि ११ भोतन कालु ववस

३. भाटोम् सेल्लक्वाठ ह्लाया फुपगयी भाटो मिह्ला याङ देशन कालुवा।। ।। स ४३६ आषाढ शुद्धि १२ शनैश्चरवार स्व पहर सुयोधन धार प्व--

४. -- सङ्का खुं लाङ हया थ्व लासवु तलमण्डे भारस चलती हाव, खोबी हावं पीलालिव आम्र नारङ प्रमान प्वा गाक्व ख्वप्वानव समस्त ---

५. -- दुर्भिक्ष चवु भागस छ भाग शिक्व लोक।। ।। स-३--- वद्धि ११ श्रीजयरुद्रमलदेवसन, पिलीया क्वाछें तेजपाल भारो ओवंवी गोछें -त--

[४४ख] १. ह भाटों।। ।। स ४३५ भाद्दपद शुद्धि १३ लंको लाछ बोद मुल्मीस कापींस बंधनस शिक्वटोम् कलातपनिस प्राचित माल्व प्रेतक्रिया ब्राह्मनस्यं मया-

२. चकाटोम्।। ।। सं ४३८ मार्ग्गशिर शुद्धि ११ श्रीजयरुद्रमलदेवसन, तलङ्गुम्पल्ली नक्वाठ काया दिनः।। ।। स ४३५ आषाढ कृष्ण ४ लिम्साखरस, न-

३. वक्वाठ दल खण्डन फुङा तिपुरण।। ।।स ४१३ फाल्गुण शुक्ल अष्टमी श्रीजयाजीतदेवस अस्त।। ।। स ४४१ चैत्र शुद्धि दितीया खशिया व्यष्टन

४. लासन राजवास क्वाठ ठेङा तिपुरया।। ।। स ४४३ भाद्रपद शुद्धि ५ व्यनापे क्वाठ श्रीजयराजदेवस, लकस जोतिराम महाथ भास्यं काया

५, सङाव चाल्व, फनपीम्मनिगल तिपुर महाथस पाखंड मगुंसम् फनपिंन पीया महाथ स(व)तया।। ।। सं. ४४० पोसलान तव पु गाक्व, पोन चेङ

१. धारणि गण्डिथ्यं चनिगल दुंतंहा।।   ।। सं ४४१ फाल्गुण कृष्ण नवमी [४५ क]
श्रीजयरुद्रमलदेवस प्रथम पुत्र श्रीजयवीरमलदेवस जात।।   ।। स ४४२ पौष
व-
२. द्धि १४ अस्त दिन।। स ४४२ अश्विनि कृष्ण द्वितीया सनणिमन्नकछें ब्रह्मजुध
दिन।।   ।। स ४४४ माघ शुद्धि १० योद्यम्बहिरि आवन चेया दिन
३. सूयक्रिस्यम्।।   ।। स ४४० जेष्ठ शुद्धि ८ श्रीजयरुद्रमलदेवस, प्याखन हल्यम्
पिशाच याङ हुव दास भारो मबिद्यास फाटरपं हल्य वु शिक्व।।   ।। स
४. राजा जयारिमलस आगस, नृत्य नाम रतनागत ग्रन्थकारी सङ्खलङ्खु पण्डु जुटों
वुशिक्वटोमलंम्यम्।।   ।। स ४४३ माघ कृष्ण द्वितीया श्रीजयरु-
५. द्रमलदेवस द्वितीय पुत्र श्रीत्रिभुवनमलदेवस जात, गण्डान्तवेर।।   ।। स ४४४
अशुनि वदि १४ अस्त दिवसः।।   ।। स ४३७ फाल्गुण कृष्ण दशामी धनेष्ठ
वृहस्प-

१. तिवार श्रीश्रीजयानंदराजास पुत्र श्रीजयराजदेव संग्रहनी भार्यास पलाखचोस [४५ ख]
जातः।।   ।। सं ४४८ वेशाख शुक्ल त्रयोदशी कोह्नु ग्वलं देश लुह्नि याचका
२. ब्राह्मनसके आदिन श्रीजयानंद राजासन मनिगल य स्वं देशान लुह्नि याङा
ब्राह्मनसन अफह याङा, व डन अनातीरण धरण ठंङा।। थ्व संम्वच्छ-
३. लसबु तिपुरण नवक्वाठ पुन्द वम्ङा मचाल्व, श्रीजयरुद्रमलदेवस्यम्।।   ।। स
४४० फाल्गुण वदि ४ सखु भासन, थव भरीसके ववः भीम भाटों ला-
४. डाव छुरिण पाला, थ्व निमत्तिन श्रीजरुद्रमलदेवःसन सखुभाटों ज्वनकं हम्य शाम्ति
याङा कोथछेंस मि ह्लोस्यं मला ङयउन।।   ।। स ४४४ द्व पौ-
५. ष्य वदि ६ तेजा दलव यी टोङ वाक्वाठ दुम्बीया दिनः।।   ।। स ४४४ माघ शुदि
७ तिपुर प्राकार डंजोका वन्दें अट हम्यं चेत्र मासनटो सेव स्म अट छेचका श्री-

[४६ क] १. (जय) रुद्रमदलदेवसन।।   ।। स ४४८ भाद्दपद शुद्धि ९ पुरा माक्वन कके दमन फंछि।।   ।। स ४४९ चेतलां थोवन लिस महाप्रक वो एंदलाटो ह्निछिन श्रछि

२. जुस्यग्निको लाक्व थ्वया नाम कनिप्रकः म्यतम् च्याचव् मछाल्व लोकन।।   ।। स ४४८ फाल्गुण शुक्ल सप्तमी खसिया राजा आदीतमलया कटक-

३. न वस्यम् नवक्वाठ कास्यम् डंह्नुलिव, लि शाखरक्वाठ कासनलिन्दुम्बिक्व, स्वन्देश मे चोसन, यहं पुलवहीरिस थाकन याड पुडा दिन २२ मचा-

४. ल्व।।   ।। स ४४६ माघ शुदि ३ तिरहुतिः हरशिह राजासन मिथ्लासनता संत्रगहीटो, ढीर्लीस तुरकयाके वड रायत मोनारपम् थमु अगु-

५. मन याडवस्यम् शिमरावनगह भड्ग याड, तिरहुतिया राजा महाथ आदिन समस्त व डंड, व्यसनवड्ग्वटोम्, ग्वलछिनोलिन्दुंविर ववः ग्वलछिनो

[४६ ख] १. राजग्राम द्वलखाधारे वंग्व । टिंपाटस राजा हरशिहटो शिक्व थ्वस कायन महाथन उभय वंधि येंडा कूलन ज्वोड बि फंग्व, राजगामया मज्ञी भारो

२. धायान समस्त धन कासन।।   ।। स ४४६ प्रथमाषाढ पूर्ण्णमी श्रीजयरुद्रमलदेवस अस्त।। भोगराजवर्ष ३० मा ८।। (अर्कै अक्षरमा थपेको -देवस जुव द-ग्वयाह्म विनाहा भरी १ राखि १ श्रीजयरुद्रमलदेव सती वड्ग्व)।। स ४५० चैत्र कृष्ण एका-

३. दशी मझिम्वहारक्वाठ अभेराम मुलमीस्यं कूलन काया भ्वन्तया लास।।   ।। स ४५२ वेशाख कृष्ण द्वितीया नवक्वाठ गज वो पलाखचो जयराजदेव-

४. स ब्राह्मखास डोया दिवश।।   ।। स ४५० पोक्ष वदि १३ युथनिमंस ठाकुर मदो निमित्तिन क्रोवने गाहरपं हा कुमरटो नेह्म दुन्ताटो चनिगल-

५. -- हरिचन्ददेवस गोपालदेवस व्याह कामादेविस।।   ।। स ४५३ चेत्र शुद्धि १३ डंवा क्वाठ कुलन काया भोंतन कुल याक्व देशाल शिरपति दुश्यड्ख क्वटन

१. रजत तिपुर अपनाहसनो।। ।। स ४५१ फाल्गुण शुद्धि ८ क्वाथछें भह्लीह्निस [४७क]
खटया लूंपह्नोह्न प्रतिष्ठा जजमान चोंड्वलछ जयपति मुलमीस
२. ।। ।। स ४५५ जेष्ठ शुद्धि ६ श्रीहरिचन्द्रदेवस बलन मृत्यु दिनः।। ।।
स ४५१ जेष्ठ शुद्धि १२ तलमण्डे यन्टा मण्डो ध्वजा छाया, थ्व दिन को-
३. ह्नन्‌ भोन्त रावुत श्रीयुविछें भारोस रणस अफह्नस डवटो, तिपुरण पह्नि गाहरपम्‌
सयकरछो हंङाटोम्‌।। ।। स ४५२ मार्गशिर शुदि १५ चम्‌-
४. दनएम्वरन राजगा काया दिन।। ।। स ४५२ श्रावण शुदि ९ भ्वन्त
श्रीराजदेवस चोंङा ब्यनाप्पा क्वाठ महाथ अनेखराम भारोस वो एक-
५. श्र समुचयस वो छि पन्त याड क्वाठ पुंङा, थ्वस थेथे अपनाह याङास टोलन, तिपुर
अभेराम मूलमीसन कपन क्वाथ काया।। ।। स ४५२ अश्विनि सु-

१. द्धि २ श्रीश्रीपदुमलदेवीस अस्तः भोगवर्ष ६७ मा २।। ।। सं ४५२ अशुणि [४७ख]
कृष्ण प्रदीपदा सोमवार कोह्नन्‌ संकोस अभङ्गपतिराजटों किज सखू मूलमी थ्व-
२. स नेह्नमम्‌ स्वंङा ब्राह्मनस आभारण चाल्लम्‌ ब्राह्मणसन व डन पिल्लीसन,
अनेखराम महाथसन स्याचका।। ।। सं ४५३ वेशाख वदि ३ तिपुर हरिच-
३. न्द्र कुमरस युथुनिम स्वडन दुंबिव।, थयित भासन खण्ड लोठेटंङास एकसर
समस्तसन, कोलाक्व याड, मानासके होला, दिन ४ याङा थ्व लिव कु-
४. मरस व्यसन वंङा यम्बुस बिज्याक्वटोम्‌।। ।। स ४५२ आषाढ वदि ५
हरिचन्द्रदेवस चा २ वम्यं बुगन्न राजकुलस कुलन दुम्बीया दुंश्यङ्ख कस्त भाटोम्‌
क-
५. -राम दल वयिटोम्‌ मडिकटों थ्वस तिभेस्यं मधराम भाटों देशपतिटोम्‌ उभे स्याङा
थयित भाटो पील्लीया।। ।। स ४५३ भाद्रपद कृष्णाष्टमी तिपुर मनिगल

[४८क] १. छि पन्त याङ फनपि पुंद वंङा मचाल्व, बुङ्वो, तिपुर मनिगलनं लुंकास्यं।। स ४५४ माघ कृष्ण त्रयोदशी, बोदयं देश मे चोचका अनेखराम महाथ भास्यं

२. भ्वन्त कम्तटो थुमु वंङ, मनञास्यं शिक्व, मानसु तव चान २४ मेस ह्मम् ४६ भहीहि सा वासान ११६ चलस फशि ५८ खा, खिचा चह्लखुनि बह्लखुनि

३. आदिपम् शिक्वः।। ।। स ४५४ फाल्गुण शुदि १२ तलेवु क्वाठ पाद याङा।। ।। स ४५४ द्विराषाढ वदि ११ नवक्वाठ कुल याङा जशीहदेवसन गजया ला-

४. सः।। ।। स ४५४ भार्द्दपद शुद्धि ७ थयित भाटों यह्ल दुमूबिया सखुपतिराजटो दुम्बीच मलाक्व खशियान स्याङा एक तंन अड्क ४० च्यतला गाक्व पा-

५. डो कोह्नु लास्य वड्ग्व लिस डण्ड कार्स्यंनि सड्का मे चोया खशियानम्।। ।। स ४५४ दिराषाढ वद्धि ११ नवक्वाठ कुल जुव गजया काय रोहिदाश कुमर-

[४८ख] १. या लकस जशिहदेवस्यं तिपुर वा ह्लाम्यंलि चोम्यछेम्वाङ, थमु राज याङा, थ्वतेस पीलालिव गज थं लुवस्यं तिपुर भोन्त मनिगल फनपिं, थ्वतेछिं

२. पन्त याङ नवक्वाठ पुद वंङा मचाल्व लिन प्वंङ गज लास्य वंग्व सेलांगाक्व तीहिशि कोह्नु।। ।। स ४५७ कार्त्तिक शुदि ८ अभराम मुलमी-

३. स वो अनेखराम महाथस वो गोकर्ण्णस डोसन दिन ४ लिव यम्बु येथोबहारक्वाठ पुङा तिपुरया दिन गुंह्नु कोह्नु चाल्व, दिन ८ लिव

४. युचिनिमक्वाठ पुङा दिन खुह्नुलिव चाल्व, दिन ४ लिव नन्दलक्वाठ पुंङा मचाल्व थेको लाक्व ह्लासन थिसला गाक्व पाडो कोह्नु अभेराम मू-

५. लमीटोम् युथुनिमस सेवा ववटों, दिन खुलिव यंटा क्वाठ ठेङा दिन ८ लिव श्रीदेवलदेविसके सेवा लाक्वटो अभेराम मुलमीसन दिन ८ लिव वंटा

१. पीठिस सवद जुव भ्वंत अनेखराम महाथ भास अभेराम मुलमीस थयित भास दिनस [४९ क]
सवद जुरोम्।।   ।। स ४५६ श्रावण शुदि ४ तिपुर राज-
२. कुल वो अभेराम मूलमीस वो थयित भाटों छि पंत याङ भ्राहन थं प्राकार अन्तर उभय
खाह ध्व कोह्नुम् चनिगल सुगल द्वाथास बलन
३. खा खन्दवा, थम्बिनन्न खन्द वव गा लास्यं ढेंस्यं हंङ, ध्वया निमतिन हाथार दल
वसन युथुनिमन्दुम् धुन्द वो, ध्वतेस पिंपास्यं प्यंञ तिपु
४. कोछे लाछस खण्ड लोडव, फङन प्राकारण पिलिस्यं हंञ। मि शिक्व उभय पखन
१२ ह्मम् ध्वतेस कोलाक्व ह्ला ह्ला हास ब्राह्मणसन मडो
५. वथे सङ लगाहरपम् एकसरसन ह्लासन सन्दिडोव, कतिला गाक्व अष्टिङ्कोह्नु।
प्रजा समस्तवुछिजुसन राजकुल जानारपम्।।   ।। स ४५७ जेष्ठ कृ-

१. ष्ण अमावास्या कोह्नु तिरहुतिया जगतशिह कुमरस मनिगलस दुन्ताटों, संती [४९ ख]
गोपालचन्द कुमरटों पिंलुया ध्व च्यन्त याक्व अभेराम मूलमीस थयी
२. त भास उभे। संती वुगङलितम् यात याङ तव तव मीं समस्त वंङ लसासन, मनिगलस
दुन्तम् गोपालचन्द कुमरस वय विसन युपींस तवटों।।
३. स ४५७ श्रावण शुद्धि १५ फनपि महारावुतस अस्त दिन।। स ४५२ फाल्गुण शुद्धि
३ वम्वी गोछे जोतन भास क्वाछें राजेन्द्रपाल भास चोछें ञ्पुटि भा-
४. स श्रीपदुमलदेवि ठकुरिणिजुसन छय जीरिस लागरपम् पुंलिया दिनः।।   ।। स
४५८ पोष्य वदि ७ श्रीदेवलदेवी ठकुरिणिजुसन थव स्यष्ट
५. अ(भे)राम मूलमीस, थयित भाटो बा काय ओसार ह्लाय धास्यं कूठिस ढिङा वन,
ध्वपनिसन, प्यको राज थमु बिज्याङा काया, ध्वन प्यंह्नु लिव चा ध्वसं तिभय-

[५० क] १. यम्बी तहक्वेस स्याचका समस्त लोकः कष्ट जुव। थ्व च्यंत याक्व अनेखराम महाथस।।   ।। स ४५८ माघ शुक्ल द्वादशी पुनर्वसु नक्षत्र आयुष्मान्योग

२. सोमवार कुम्भस अः आः राःमिथुनस वृः चम् कन्या केः विछशः धनु शुः श्रीजयराजदेवस प्रथम पुत्र श्रीजयार्ज्जुनदेवस जातवंध।।   ।।

३. स ४६० पोष्य वदि ८ भोंत कस्त भाटोम् पीलिहा तिपुरन दुन्तंता गुह्नुलिव टोंख्म राज ह्लायाटोम् खुह्नुलिव जोग्राम मुलमीस श्रीगोपालचंन्ददेव-

४. स वंङ टोखा कुलन काया सन्ती तिपुर हाथार वङ लिकाया दुन्दङ चोङ्गव स्मस्त लाङा अफह सङ ह्मं २० श्रीगोपालदेवस म्वण्ड डेंङा जोग्राम

५. मुलमीटो ज्वंङ हा।।   ।। स ४६१ आषाढ शुद्धि १२ तवक्वल वास ववः देशस भररपं जुक्व।।   ।। स ४६२ माघ वद्धि १३ नवक्वाठ जयशिहदेवस कुल-

[५० ख] १. न स्याङा काय जग सावंतस्यं थमु राज याङा।।   ।। स ४६२ फालगुण वद्धि २ ङवोगह प्राकारण ङास्यं पिछया क्वाठनायक गयना मुलमीसन, ञांक

२. पाट ९९ आढनखण्ड फरिसजुन २२०।।   ।। स ४६३ भाईपद शुद्धि २ थ्व चायङ्खलपींक्वाठ कूलन कायान सङाव शनिश्चरवार भोन्तन

३. कालू वव श्रि यहस्व कस्त भाटोम् टोंखा नयं खलंपींस मिलरपरय याङ वल्यंद्वोह्मा देश शीस चङगुण्डोय वो भोयाव, कस्त भाटों ज्वंङ वंङा च-

४. ङ्गुस तवटोम्, प्यंह्नुलिव श्रीदेवलदेवीसन कासनता क्वाठ लितम् कस्त भाटों लिकास्यं उछाह याङ हया।।   ।। सं ४६४ आषाढ वद्धि ४ स्वटं छें ज-

५. न्त भास काय, गुदन्दव, यिनायडोंसखास ञो धकं वोंङवंङ स्याङा पयती ह्नुस अङकाया सखुजुस काय सङ्खर वतनः।। सं ४६४ अश्विनि शुद्धि ७

१. स्वं पहरस, तव भुकंप ववः थ्व संती ग्वलंस श्रीजयारिमलदेवस अस्त।।   ।। स [५१ क]
४६५ कार्त्तिक वद्धि ५ नवक्वाठ जुग महासांवन्तटों तिपुरस सेका वया
२. दिन।।   ।। स ४६५ पोष्य शुद्धि ३ कंसानक्वाठ डंङा दिन।। सं ४६५ वेशाख
शुद्धि ३ तलमण्डे येटामंडो ध्वजा छाया, जजमान येछ भैरवनन्द शाखु भा-
३. टोम् थ्वस थ्वलसंलिस, प्यण्ट स्याक रोगण पुङ्ख मरास्य अस्त।।   ।। स ४६५
फाल्गुण शुद्धि १० पलाखचो क्वाठ वाङ अजयराम छोट महाभास ति-
४. पुर वया दिनः।।   ।। स ४६५ भार्द्दपद वद्धि ७ बहारक्वाठ कुल याङा, वंता
भारोन भोन्त बिया, कुल चा कोह्नुवु तिपुर हाथार वंङ, चाकला ह्नीनो चा-
५. नो पुङ तस्यं, दुल्लुपिल्लुमद्वा तंङान, जिमङंह्नु कोह्नु, कोलाक्वन चाल्व,
लिलायाव, खण्ड स्वङा श्रीठकुरिनिसन, चोछें क्वाछें वविगोछे एकसर समुचय समे-

१. स बिया चावो, तव वान ह्मं ७।।   ।। स ४६७ पोष्य कृष्ण दशमी अनुराध [५१ ख]
श्रीनायकदेविस पुत्री राजलदेविस जात द्रिन १० लिव मामो नायकदेविस अस्त
२. ।। स ४६२ मांर्ग्ग शुद्धि ७ अरुणोदय वेलाया उदयपाल मुल्मीस अस्त
दिनम्।।   ।। स ४६४ चेत्र शुदि ३ जोग्राम मुलमीस सहज मुलमी
३. थ्वते उभेजासन पशुपतिमलस ज्वंङन कपन क्वाठन तोपे पोल्यकम् तिपुरस दोह
याङा।।   ।। स ४६७ अश्विनि शुद्धि ३ श्रीदेवलदेविस वो
४. अनखराम महाथस वो जास्यं मनिगलया राज काया, मुहिंखो, कितपुरि, वलम्बु,
येटाक्वाठ ख्वयंपः।।   ।। स ४६८ फाल्गुण शुधि ८ तिपुर, भोन्त
५. जासन श्रीपशुपतिसके, कोष दुन्त दाम हेया, थव थव राजस मीं ह्मम् प्रति दम्मछि
लिछिवुः।।   ।। स ४६८ फाल्गुण वद्धि १० सङ्क्रान्ति कोह्नु तव च्वाप्वङ्
गाक्व देश

[५२ क] १. क्ले थ्यंग्व।। ।। स ४६८ जेष्ठ वद्धि ८ पसुपतिमलटों यह लुं पिकास्यं ज्वड हसन भुङ्गुलछ क्वाठस थंताटों मामोसनपम्।। ।। स ४६८ भाद्रपद शुद्धि १३ श्री-

२. जयराजदेवस ग्वलन्स गण्ठ थाचकाटों श्रीदेवलदेविस गनमव जोकम्, सखुजुस प्रभुतन, थम लुम् कास्यं, थ्व क्षन लिसनि, भ्वन्तया ग्वलं आ-

३. य थ्वाक्वटोम्।। ।। स ४६९ कार्त्तिक शुक्ल पूर्ण्णिमा क्लेह्नु क्लेष दुन्ता।। ।। स ४६९ मार्गशिर शुद्धि १२ श्रीपशुपतिमलस वंद्धनसवु अस्तमदिन।।

४. स ४७० मार्ग्गशिर शुदि ९ स्मसदिन सुरतानलि वस्य समस्त डाहरपा, दिन ७ माक्व।। ।। स ४७० पोष्य शुद्धि २ अनेखराम महाथसन कालग-

५. ण्ठि लिक्याय धासन, सखुजुटो कस्त भाटो ब्यनाप्पा च्वोड वड, श्रीजयराजदेवसनो वैयकम् ज्ञाहन थह्मया आलाचविनाप छायास चायायानं स च-

[५२ ख] १. -थस्यव याव एकसर प्रजा दुंब्बाड, आलाचस प्रजा एक श्रसन अंङ काढरपं उदोतन ङ्वयिनि मामसके भैरवपट याड भ्वन्त

२. -- न्त मनिगल जुस्यम् थ्यमीस जास्यं लुहि याङ क्वाठ डंङा।। ।। स ४७० माघ शुदि।। ११ टिंडि --- पुङा दिर्छि जयत मूलमी ओ --- जय --

३. -- मुलमीटो ह्नासदाश, थ्वपनिस अजोगु जोधा पिस व- वि ह्लम्यं सन्ति एम क्लेह्नु धावस थव वोहरया कास्यं सन्ती

४. -र फाड चाल्व खं मसकासभिक्ले, कछोटरम --- म खुव अवस्था।। ।। स ४७० फाल्गुण शुदि २ अनेखराम महाथ(जा)स्यं - नत मनिग-

५. ---- देश माझंपाट उपरं पाचासया खेन क्षेत्र ---- आदिनसं थ्वत्तिन पुङा दुवु क्वाठनायक रत्नपति

१. ---- खनि ---- अदि ---- लोठव तडाव्र निमक्वाठ चास्य ---- [५३ क]

२. पे -- जालनवु तवे प्रम्थाव सनि सखुनायकस प्र -- द थल्वस देव आभासन कुल्यन मचाल्व, मनिगल थिड।। ।। स ४७१ पौ-

३. ष शुद्धि १३ कपन डडा, वहार डडा भोतन पिथोवहार पछिन किनिस्य सखुनायक लाकस्यं।। ।। स ४७२ पौष शुद्धि १२ टोखा पुडाव

४. तव खनी क्वाठनायक अनंतवर्म्म कस्त भास दुंदग्व एकस्त्र मान थ्वस्त्र थ्वतेस वोय ड ग --- ति मुलमी

५. ----- पति चाह तया दंम ५ ज्वहवया दंम २ क्वाठ नखंहरपा ससि क्वान ----

१. ग्व भहिहि साध मरें पनीसि कोह्नुपिं मुक्तारपं हंडा, कासन मगाचकं थवह ववं तर [५३ ख] छाहहपं सा स्याचकं कायका, महाथस्यं अपवदि पयिवनि मचाल्व क्वाठ धारोस क्वाठ डडा लिलिया, खुलालिव तिपुरन कास्यं ठेडा।। ।। स ४७३ फाल्गुण वदि ५ योथो

२. वहारस, थव पन्त भारोपनि ढिडता, लाहा भरिया दुगा थीया सरवा दल, सास महाथ प्रमुख प्रधान हस्यं योथोवहारस पिकारवा स्मस्त वुक्व सा-

३. स महाथ लाडा, नवक्वाठ हाथार जामाचोन वंग्व टोंखान पुडसङ्गछ जुवु मलेनकं कास्यं सस्यं हडा, सास महाथ प्रशाद बिम्यं लेले लंन छोयाः।।

४. तिपुरया जयकीर्ति।। ।। स ४७४ अश्विनि शुद्धि ९ श्रीजयस्थितिराजमलदेवस कोवनमबिज्याडा ख्वपोन्दुम्बिया त्यंखो चोन डालालिव विवाह जुव।।

५. स ४७५ कार्त्तिक शुद्धि १ तब क्वल वास।। ।। स ४७६ फाल्गुण वदि १४ दुवु क्वाठ लिकाया दिन तिपुरन।। ।। स ४७६ दिराषाढ वदि ११ अनेखराम महाथस ता दिवस

[५४क] १. स ४७७ वेशाष वद्धि ५ वंद्यं भाटो कुलन वोंङ ढींङा द्धलखास।।   ।। स ४७८ मार्ग्गशिर वदि ३ नवक्वाठन पीलिहा जेतपाल महाथटोम् टोंखा ह्लाया।।   ।।

२. स ४८१ चेत्र शुद्धि ११ नवक्वाठया, सलंक्वाठ ल्हासनता जोधापति, क्वाठ ज्वंङ तिपुर पाल वया।। थ्वसनवु तिपुरस दोह याङ, थ्व क्वाठवु लितं येंङा

३. नवक्वाठस।।   ।। स ४८० वेशाष शुक्ल दुतीया भग्न श्रीपशुपतिस स्थापन याङा, दिन, जयशिहरामः महाथ भासन, ल्वंह साहरपा, गण्डगोम वं-

४. थौचोस। थ्व यज्ञस श्रीजयार्जुनदेवस वो, सङ्करदेविस वो, राजा सालावुथे।।   ।। स ४८३ पोष्य कृष्ण पञ्चमी चा, तव च्वापों गाक्व देशास च्याह्नु

५. मलङ्ग्व।।   ।। सं ४८५ जेष्ठ वदि १० क्षमशिकन्षान ठेङा दिन।।   ।। स ४८६ वेशाष शुदि ७ श्रीदेवलदेवि महादेवीस अस्तः।।   ।। भोग वर्ष ६६ मास ८।।

[५४ख] १. स ४८७ जेष्ठ कृष्ण पञ्चमी चवु अङ्क रामायन लेतया दिन। क्वयला पुनीशि कोह्नु शिद्धि फया कोथोछेंस जिमने खट हुव। पण्डिया यह्नं बालश्रस्वतीस, भ-

२. री श्रीउपाध्याजुस जयत मुल(मी)स विजयराज श्रीश्रीजयस्थितिराजमलदेवस।। ।। स ४८७ प्रथमाषाढ कृष्ण अमावास्यां घटि ५३ आर्द्र घटि ८ व्या-

३. घात घटि ३१ आदीतवार वेला सम्प्रघटि २२ विघटि २३ श्रीजयस्थितिराजमलदेवस्य पुत्र श्रीजयधर्म्ममलदेवस्य जातः।।   ।। स ४८८ फाल्गु-

४. ण शुद्धि २ युविलच्छ मंडोध्वजा छाया; दिन यजमान दिवङ्गत युविलछ दाश मुलमीस काय, पद्म मुलमीस किङ्जा जोत्राम जोधापतिस कृतः।।

५. स ४८९ कार्त्तिक शुद्धि १० थ्व कोह्नु श्रीजयार्ज्जुनदेवस वो जयसिहराम महाथस वो अपनाह याङ, ङवा चालकं तिपुर दुम्बिया दिन।।   ।। स स४९० माघ शु-

१. द्धि ५ संक्रो गह चाल्व समस्त लूहि याङ, मे चोया, उभय राजास [५५क]
विज्याङ।। ।। स ४९२ माघ वद्धि ३ चानस तव च्वापो गाक्व लिछिथ्यङ।। स
४९२ वै-
२. शाष वद्धि आमावस्या कोह्न्‌ु चा, चहखुनि थामछेंन वेये टाङासयाव ज्वंङाव
अठकसवण्टास निवहकम् ढिङताटों जयसिंहराम म-
३. (हा)थटो, थ्व सम्वच्छलसवु दीतला थोव नवमी कोह्न्‌ु यहं प्रजा आदिन, हाथार
थ्यमीस जारवा, थे श्रीश्रीजयस्थितिराजमलदेवसन थमु अ-
४. गुमान याङ, पिंपाल फुङा मी शिक्व प्रधान, नामधारी पात्रादिन ह्मं ५३
म्वसखोटोक्षे दरपा थमु, श्रीश्रीजयार्जुनदेवस, खोयंटा नयं प्रजा-
५. जु दरपा इरिशिलाछें पालकं थेनिधर हरि जुव, पींपाले मुहूर्त सोक्व, येछु गोमीन्द
भाटो, थ्व मुहूर्तनं आमोद जुयाव, श्रीश्रीजयस्थितिराज-

१. मलदेवसन गोमीन्द भाटों लिला वव कटकस आगस अङ्काल विस्यं मान याङ, [५५ख]
राजकुल यूदिंशिटों खंङाव रूसरपं वया।। थ्व सम्वच्छल-
२. सवु गुणिला गाक्व आमावास्या कोह्न्‌ु महाथस वंधनमुक्ति।। ।। स ४९३
वेशाष शुक्ल दशमी पूर्व्वफाल्गुण प्र उत्रफाल्गुण (न)क्षत्र, श्री-
३. जयजोतिमलदेवस जात दिनः।। ।। स ४९६ माघमासस चनिगलया ढ्वाखा
ढ्वाखा नानारसनं त्वहलञ्चीङा रोसोरोसन।। ।।
४. स ४९५ जेष्ठ शुदि दशमी हस्त शुक्रवार, वहारक्वाठ डंङा
श्रीश्रीजयस्थितिराजमलदेवस थमु बिज्याङा क्वाठनायक शिवदास मुल-
५. मीस।। ।। ह्वपया गुणी पणीलितंने, तीहिशिस, चवदशछि लुल्यं श्रवननक्षत्र
द्वाल्यम् परम्परावु थ्व प्रमानन जुरोम्।। ।। नवरात्र श्रीपा-

[५६ क] १. डो टोटजुकाले अमावास्यास स्वंङा दव, तिपुरया विघ्निमदोः।। ।। स ४९४ अश्विनि शुक्ल षष्ठी प्र सप्तमी जैष्ठ अङ्गारवार कोह्नु श्रीश्रीज-

२. यस्थितिराजमलदेवस ख्वपोन बिज्याङा, उभय दल वाजरपम्माल्यम् स्मस्त खण्डन फुङ, महाथटो, फनपीं आदिपम् भारोपनि लाङा

३. ढिंङा, यहं पीथोवहारस जार वव महाथटो बुक्व।। सं ४९५ प्रथमाषाढ सपूर्ण्णन वा पे ज्या धुंग्व महनीटो वा गास्यं मस्या छो वावा।। ।।

४. सं ४९५ भाद्रपद शुद्धि मासस, यहं एकाटविहारस हरशिद्धि भह्नीह्मिस खाक्व, लेचाया ल्वाख्वन, केक्वशीन ल्वह जुव।। ।। सं ४९६ कात्ति-

५. क पूर्ण्णमी कोह्नु, पश्चिमा हरी पण्डेसन, आकाश भैरवस चपाह्र आवन चेस्यं ध्वजा छाया दिन।। ।। थ्व सम्वच्छरवु वंटाक्षेत्र चपाह्र नाम्व आवास-

[५६ ख] १. नो आवन चेया दिन, जजमान, लुंत भारो, चपाह्रया मांधुर जगतः।। ।। स ४९० वेशाष शुद्धि ३ श्रीश्रीजयस्थितिराजमलदेस, यहं मनिगल स्म-

२. स्तसन जात्रा बिज्याचकाटोम् लु तोरणवृन्दन माल खास्यं वंशाह्र लास्यं, दुंविज्याचकम् मनिगलस तव तव मीस प्रमुख नायकसन ले चास्यं

३. लुंन अर्घ याङा स्येष्ठ प्रमुखं जयत मुलमीस।। ।। थ्व दिनसवु तलमण्डे दुंव उदयेस्वरणाम शिवगंठि पुन प्रचार याङा अष्णवास आ-

४. वन चेस्यं, पीव दुवार झलाहरण थंङा, यजमान क्वाछें डोय मुल्मी।। ।। थोलवु ग्वलम्भण्डार खुया श्रीश्रीजयस्थितिराजमलदेवसन

५. यंह्रया प्रधान, प्रधान खुं ज्वोजकं हम्यम् वाहं पीण्टो ह्योशीस स्याचकम् भण्डार श्रीपशुपतिस डोहरपाटोम्।। ।। थ्व सम्वच्छलस ग्रासस दीक्षा काया

१. महिछें चकुतीजुसके द्विजराज जुस्यं, ओखह्मंनेनलिस राजकुलस पूजा मदो [५७ क]
ओसलानः।।   ।। स ४९६ श्रावण वद्धि ९ श्रीराजकुलन, ग्वाठ
२. नेम भ्वाड मेस स्मस्त लिस्यं हया उदेशना थ्यंमीं डोयया, बाबु ह्नोयका, ओवु डाया,
डंड याडा दाम प्ल १० थ्व दाम उपाध्यास वच्छिजुस ख्या-
३. टोटेया स्वं प्ल ३ सखस नें प्ल २ थेनि प्रचित भेतरण याड येट्टा वनेथा दम्म प्ल ४ थ्व
काज याक्व शिवदाश मुलसीस, जयत मुलमीस।।   ।।
४. स ४९७ जेष्ठ शुक्ल पञ्चम्यां पुष्यनक्षत्र ध्रुव योग बुधवार श्रीधर्म्मलदेवस
वडूकर्ण्ण दिनः।।   ।। थ्वन चाह्नुलिव, संपूर्ण्ण कोह्नु म-
५. हाथ साला।।   ।। युविलच्छ जोत्राम मुलमीटो, जो धापति साला, वहारछें सखु
भास काय तेजराम भारो मुलमी याडा, वालरामायन प्याखन

१. स ४९७ श्रावण कृष्ण दितीया स्तवृस नक्षत्र अतिगण्ड योग वृस्पतिवार वेला रात्रि [५७ ख]
श्रीजयस्थितिराजमलदेवस्य पुत्र श्रीजयकीर्तिमलदेवस जा-
२. त।।   ।। स ४९७ एंदला गाक्व तीहिशि कोह्नु व्येनाप्पा प्वनन्तीन, लख्वयात
याडा।।   ।। स ४९८ पोष्य शुक्ल चतुर्द्दशी रात्रिस, देश कोथ्यंड च्वा-
३. प्व गाक्व।।   ।। स ४९८ फाल्गुण वद्धि २ उत्रफाल्गुण नक्षत्र शूलयोग
आदीतवार श्रीजयस्थितिराजमलदेवसन ढ्वाखा फुस क्वाठ निनथं
४. डंड, आवन क्वयकाः।।   ।। थ्व लासवु हरी पण्डेस्यं श्रीअलाग भैरवस प्रभा
दुंता।।   ।। थ्व लासवु आशिहि प्याखन हुर ववः।।   ।। थ्व
५. लासवु फिशिरि काठ डोक्व डंडा यं स्वे देश बिठि वास्यं।।   ।।
श्रीश्रीजयस्थितिराजमलदेवस विजयराजस लिछिवु ह्नीनो चानो खुं मदो जुरोम्।

[५८ क] १. स ५०९ चेत्र शुद्धि १२ थववबीफुप तेजपतिजुस रवत काय थव साल व दकतास, आयत मदो भारपमा काय ज्वोंड हस्य ढिडता, सास्ति याङा-

२. स तंङ आस खोह्रन छोङ, लि छोस्यं स्याचका द्विजराजजुटो तिरीपुरुसस्यम् उपाध्याजुटो खोयकम् थ्वया प्राश्चित लु प्ल १८ कास्यं व्यजो-

३. का थ्व पातकन कुञ्चिन थिव।।   ।। स ५०० वेशाष शुदि तृतीया, रोहिनि सोमवार श्रीश्रीजयस्थितिराजमलदेवस विजयराज।

४. ह्ना महास्यं माक्व, यिती लंखुं चोनक्वे यिथनिमम् राजकुल लिवीयन्टाटोन यिती हायका पो १२, वल वल ख्वा धर छास्यम्। थ्व सम्वछलनवु यटपा-

[५८ ख] १ ट तव धर छाया, बार्लछि भ्यंतरण सिद्धो।। थ्व उह्लासन प्रजा भोह्र बिया, चनिगल देशछि तिकती कुलस श्रीउपाध्यास ठाकुरसन कुका, वय भोह्रया

२. अंगेरपा, उपाध्यास्य थो ग्वह्र २२० मेस ह्मं ३ जाके फलके सौ, ची, क्ये, थुलंकंशीं, पतलि, छु शिं ट्वालप्रति, ग्रामप्रति, थ्यंमीनवं येटपाट सम-

३. स्त मी मुण्डी डीस्यं, ह्मंप्रति जाके कुह्र १।। म्वाटमास वा फल १ ची सौ वेशवार ला, थों, छिवु अछिद्र याङ, संतोष जुयकं, ञाका, श्रीश्रीजयस्थि-

४. तिराजमलदेवस बिज्याचक प्रधान शिष्ट देंव ब्राह्मण एकसर स्मस्तस बिसेव मेस मुण्डी १ जाके फं ३०० घरिपाट २०० फल्के फं १०० थ्वतेये

५. अनुसारणसम्बूति जोती कस्त भाटो ह्लास्यं, सुवारण भानस याङ ब्राह्मनस भोगयेका, तिभे ठाकुरस चेप याचका, समस्त आनन्द जुव, काढाव याक्व

१. क्वाछें डोय मुलमीस वंटा भारोटों दुंछें सखु भारोटों थ्वपनिसन श्रीराजाजुस कीर्तिं [५९ क]
उपाध्या शीवदाशजुस जस, म्यालंखा धरया जयत मुलमीस आ-
२. देश बिया सिवकारवु जुव, थ्वसंचय आफन्द शोयाव मडावः।। ।। थ्व दिन
कोह्नुवु योद्यं यंथोबहिरिया गंन्धुह्मिभाहसं थापरपा।। ।। स ५००
३. जेष्ठ वदि ३ ष्वप्वन्नं लख्वयात याडा, पुवा बोये मजीरडानः।। ।। थ्व दंशवु
ग्वल दिग चपहि ज्या याचका श्रीश्रीजयस्थितिराजमलदेव प्रभु-
४. सनः।। ।। स ५०० वेशाष वदि अमावास्या सूर्यग्रासस दीक्षा काया,
श्रीश्रीजयस्थितिराजमलदेव ठाकुरशन महादेवीस सहितनः गुरु
५. श्रीशिवदाश उपाध्यायजुस।। ।। स ५०० आषाढ शुद्धि ९ हस्त सोमवार
लिवीयण्टा यिती प्रतिष्ठा दिनः।। ।। स ५०१ कार्त्तिक शुक्ल अष्टमी
उत्राषाढ धृति-

१. योग आदीतवार, फालुंक्वाठ पाद याङ डंडा श्रीश्रीजयस्थिरिराजमलदेव [५९ ख]
स्वामिसनः।। ।। स ५०० मार्गशिर शुद्धि १ संक्रम गाक्व, अमावास्यासवु
सङ्क्रा-
२. न्ति, लस नेप्वल, थ्व क्षनस, देशन बछि वा कोलाक्व। यं चेल, यो चेल वा पेयेमदो
शामान प्वङ्गाक्व।। ।। स ५०१ मार्ग्गशिर कृष्ण द्वादशी स्वा-
३. ति सोभन, शुक्रवार कोह्नु श्रीजयस्थितिराजमलदेव ठाकुरस जयत महाथ भास
प्रमुखन लिछि सम्मतन श्रीश्रीजयार्जुनदेव राजा-
४. स, थव राज विनाप्याक्वाठ महाजात्रा याङ दुम्बिज्याचका दिन थ्वन नियनेह्नुलिव
चा, ब्यस्यं वया, गोकर्ण क्वाठस बिज्याडा जुरोम्। थ्यनन्नङम्
५. ह्मंमीं वो भ्वीकचन बुयकम् महासन्तापन ष्वप्वम् वया जुरोम्।। ।।
गुनिलानलिस, क्वयलाटोवुम् मानुष शिक्व, द्वलत्या आक्षानः वा मस्या चो, सामा-

[६० क] १. नं प्वं गाक्व के को मलाक्व।।   ।। स ५०१ माघ शुद्धि १५ मृर्गशिर अङ्गारवार श्रीजयस्थितिराजमलदेवस आदिप, ठकुरिणिस काय देव कुमरस स्वंह्मं-
२. स नपमबिज्याङा श्रीचङ्गुङ्गरुडनारायनसके श्रपाहन पूजा याङा दिन।।   ।। स ५०१ वेशाष वदि ९ ग्वल्वंस कोष दुन्ता बुह्रघुनिछे पाजु
३. भासन च्यास्नुवु तेमजीव, म पायोः।।   ।। सं ५०१ जेष्ठ वदि १० अश्विनि सोमवार मण्डे बहारछेंया, कोचपाह्रदेव थंङा दिनः।।   ।। यजमा-
४. न अद्धिकारी अनेकचन्द भाटो तेजराम मुलमीस।।   ।। स ५०१ जेष्ठ शुक्ल पूर्णमाशी कोह्नु म्यालखा धर लंख्व मुल डंड बिता, एकसर वा-
५. पं १२०० ध्वते पलकि बिस्यम्, श्रीश्रीजयस्थितिराजमलदेव प्रभुसन, थव प्रजा निलंख मुल याङ, प्रशादारपा आचन्द्रारकमेदनीप्रजन्तन।।

[६० ख] १. स ५०२ माघ वदि ५ भ्वंत श्रीश्रीजयार्जुणदेव रायस अस्त दिवस, ठाय तिपुरस क्वाछेंस।।   ।। स ५०२ वेशाष शुदि ३ वहारछेंया कोचपाह्र भाह्र-
२. स थापरपा दिन, यजमान तेजराम मुलमीस।। स ४९७ पोष्य वदि अमावास्या भ्वन्त जयसिंहराम महाथ भास्यं नित्य श्राध याङा दिन
३. स ५०२ अशुनि शुदि अष्टमीन श्रीश्रीजयस्थितिराजमलदेव प्रभुसन, स्मस्त एकशर भारोपनि चोक दुंबोङ खण्ड स्वेंगाका, आढण फ-
४. रीनपाट दोलन ह्नस श्र १७०० प्रशादरपन्ता तु।।   ।। स ५०३ माघ शुक्ल दशमी बुधवार, श्रीतिलमाधवसके तोरण दुन्ता, मातारी
५. सखु मुलमीस छय, राजमुलमीस काय, मेगराम मुलमीसन।।   ।। स ५०३ फाल्गुण शुद्धि तृतीया वृहस्पतिवार चा श्रीधर्मदेव ठाकुरस विवा

१. ह दिन ध्वनलि थो आदीतवारण देघुरिसके पूजा बिज्याडा, मेस ह्मं खुञवंलुं मदग्व, [६१ क]
प्याखन भेरबानन्दः।। ।। ध्वलासवु किञ्जटो शिक्व---
२. मजु बलन हा एदेश्वर गण्ठ्या चुलका थापन याञ यहं पञ्चालीसन
टेयकम्।। ।। ध्व लानवु थोव एणिशि शुक्रवार केथोछें भहीहिस
३. खटया लुं पह्रोह दुन्ता, यजमान, लछकोयानि योगीगणूनः।। ।।
श्रीधर्म्ममलदेवस बिवाहन देका भेर्व्वानन्द प्याखन स्व देश प्रदेश-
४. न स्वे दश कस्लाया भरी द्विजराजजुस जोती कस्त भास गजा मुलमीस पण्डया
मनकु भाटोम्।। स ५०४ जेष्ठ शुदि १५।। ।। शुभः विवाहजु दं
५. गुणिलान झरे बोये माल्व, विधान, गण्ठकर्ण्ण चवदश कोह्नु म्वण्ड चिन्ने, गुणिला
थोव तीहिशि कोह्नु बोय, दुंवी। ध्व कोह्नु बुध्यर सूये, झरें लास थड

१. ध्व सन्ती सेञके शिमलास थंञ ध्वया सन्ताजा ञके पाह पालास थड सायात कोह्नु [६१ ख]
झ्वांपानस थंञव मुल लन्न, यो ठंड मुल खास चोयः प्यं-
२. ह्नु लिव युनकोस खोवञव, पूजा याये, भटिनिभाट झरें देकं थे पूजा हिन्साद्येकं लख्व
होले, स्मय याञव ये झ्वोपानयात देशस छाये म-
३. म्वाल्व।। ।। स ५०४ क्वयला गाक्व दुराख कोह्नु पसलछें दुंथोसके
ह्लाञस निभार तोस्यं माल्यं ओको तोल वो प्यह्ममम् ध्वनटा मलुंस्यं भ-
४. रीटो ताक्व, ध्व सम्वच्छलनवु कतिलाभ्यतरस श्रीराजकुलया भीड्को सहपोया तड
शिक्व ह्मं १५ ध्वनली लि स्वाखरक्वाठ नवक्वाठन पुड
५. त्वखा, कपनक्वाठ भ्वन्तन काया कोलाक्वनः। संलंक्वाठ फनपींन प्पया।
फिभ्रिक्वाठ जोग्राम मुल्मीस् प्यसता, मञ्जेन कुल याड माक्व, ध्व क्षनस से ला

[६२ क] १. मा लोक श्रीहरिक्षत्रस संपूर्ण्ण यात वङ्ग्व निर्विंतिन ला सेवो।।   ।। स ५०४ जेष्ठ वदि १० ज्ञाहन थंन लंख्वयात याङा दिनः थ्वलान अवनह्नामदो।।

२. स ५०६ कार्त्तिक शुद्धि २ स्वाति प्रीति बृहस्पतिवार श्रीराजल्लदेविस अस्त दिनः।।   ।। स ५०६ फाल्गुण वदि ६ वेशाख व्याघात अङ्गारवार लीछि जा-

३. स्यं फिशिरि पुन्द वंञ बुड वव, भिको मी अफहस डव यहन ठेडः।।   ।। ५०३ पोष वदि ११ प्याख्यन लेतया भेरवानन्द निय प्यह्नु स्येङाव से-

४. ला गाक्व दिशी कोह्नु शिद्धि फया श्रीकोथोछेंस।। थ्व ग्रन्थ ह्नाया डोभासन चोङ्ग्व सोस्यं, एक ग्रन्थ देका पाण्डया यम्बटुनुम्विहार मनकु भारो-

५. स सउदर उञा जीवा भारोस मुर्ज्जस गजुहि टास्यं, वीर नेत चुलास ख्यास्यं श्रीश्रीधर्म्मदेव ठाकुरसन प्रसादारपा, थ्व ठाकुरस विवाहयातन्दे

[६२ ख] १. का विवाह चेतला थोव तिराख बृहस्पतिवार चा।।   ।। थ्व प्याख्यनं स्वें दस कदंव भरि श्रीद्विजराज भारोस जोती कस्त भास, गजा मुलसीस।। प्या-

२. ख्यन हुव लिछिवुः।।   ।। स ५०६ पोष शुदि ११ चङ्गुम यिती हयका श्रीस्थितिराजमलदेवसनः।।   ।। स ५०४ दितला गुणिला नकेजी कुह्नु

३. थव देशीन ङ्याचमफो भ्वंत लोक डोयपनिस कापह ची वस्तु लुं वोह, के थोल्वया मूलन, मंसछिन काप्यं रतिनथं चुन लुं थव मुलन

४. हट मलुयकं कास्यं थव लोको मेल्यें ङ्यात जोवः।।   ।। स ५०५ जेष्ठ शुक्ल दशामी, श्रीपशुपति सुख्याडो थापन श्रीजयस्थितिराजमलदेवस

५. जजमान जयसिंहराम महाथ भास।।   ।। स ५०६ प्रथमाषाढ कृष्ण दशामी दिगचपहि आवन चेये शिद्धो श्रीश्रीजयस्थितिराजमलदेव ठाकुरस कृत

१. स ५०७ कार्त्तिक शुक्ल प्रतीपदा श्रीश्रीजयस्थितिराजमलदेव प्रभूसन यङ्गल केलछेंस बाधाव छोया, जलसी पाट ७६ एकतन कुह्वल दङ्ग्व यहं दुबिस्यं यं वंग्व [६३ क]

२. स ५०७ पोष शुद्धि ६ श्रीश्रीजयस्थितिराजमलदेवस्तम्न भ्वमृत जयशिहराम महाथ भास्यम् थमु ज्ञास्यं तिलपात्र दान यात वा, थ्व क्षणस दुवा-

३. रिक श्यष्ट मङ्गलछ देवलछें जग मुलमीस शुपुत्र गजा मुलमीस, ठाकुरस महास्वस्तः।। ।। स ५०७ फाल्गुण शुदि प्रतीपदा, हस्त, वृधि, बुध-

४. वार, श्रीग्वलम् नवहरस, ह्नाया पास्यन्ता, लु यिती हायका। श्रीश्रीजयस्थितिराजमलदेव ठाकुरस जजमान जुस्यम् दिवङ्गत श्रीराजलदेवी-

५. स उदेशनान।। ।। थ्व सम्वत्छलनवु ट्वाल ट्वालन, अट छेस्यं, वोङलंल्लाछ चिङा, ज्ञारन थंस, थव थव दिशनं लञ्चिङा।। ।। स ५०७ वेशाष शुदि ४ श्रीश्री-

१. जयस्थितिराजमलदेव ठाकुरस त्रिय पुत्र सहन, बुगम यात्रा बिज्याङ दिन १४ भ्वन्त जयसिहराम महाथस नपम्।। ।। स ५०७ आषाढ शुद्धि ९ उपाध्याय [६३ ख]

२. श्रीशिवदासजु दिव शिवलोक प्राप्त दिनः।। ।। सं. ५०७ आषाढ शुद्धि द्वादशी, राजा श्रीजयस्थितिराजमलदेवसन मेनण्टुठिस लख्व काया, खण्डागा-

३. ह गजा खण्डागाहस।। ।। स ५०८ आषाढ शुदि १० श्रीद्विजराज उपाध्यास्यम् थव केजा व डोय मुलमीटो, दामह तानका, ह्नयास विपरीतन दानास-

४. टो नवास्यम् न्याक्न द्वश्यम् वाद मयेस्यम्- ओसके होल मव्य जोकं सर्व्वसवु तेलका उपाध्यासं थवु श्रीराजकुलस मधाव डोय मुलमीन, थ्वतेस उ-

५. पाध्यासन व्यवहार मफयका धासन श्रीराजाजुटो यिनाप, बोनकं आदेश देकास यिनाप देका डोयन, प्रिथवीछि गेणो होल व्यंग्व उसकेमव्यन्नकं स्म-

[अतिरिक्त पत्र]

(क) १. स ४६६ माघ शुदि ५ अमवर्म्म कस भाटों कांसानक्वाठ ह्लाया दिन, थ्व दिन संती कोह्नुन लिस भोंतया संकष्ट ङवोयावौ वासमचोस्यं वाह्रिरीया चमदो
२. नालंन वं, धरिक्षलन यौ गामस देशस दिनप्रति, वा साल डेंज माल्व, महासंकष्ट, भोंत दामन वाके त्यर्वछि कायमदो। संङ म्यसाया, लङ ह्मं-
३. स थङ वङ केन व्यव्हार, नानसं थंङ वंङ लाङ्ह्व जान, जिवन, नालं ब्येनाप्पा, पुनन्ती समस्त गाम जीवसंदेह, कस्त भास पायक, भावाखार-
४. स ताङ्खिनं गुसाह्लन वङ वायिक प्रमुखन नासर पायकन उजाह याङ, निस्तार मदो, धुनिन थिछिं, के पंङ निरोढ ह्नीनो चानो, थ्वतेस भाव मखं-

(ख) १. स्य कस्त भासके गयना मुलमीसन आटासरपं, तिपुर, भोन्त जीयका नेह्मंस्यं, अनखराम, महाथ, भास्यं, थमु कंध हस्तरपं विस्वासन, कपन थंता
२. पशुपतिमल टोखा चोस्यं ब्रह्म अठिन चोस्यं जीया स ४६६ अशिनि शुदि १ आदीतवार

Nepali Translation of

the *Gopālarājavaṃśāvalī*

[१७ पत्र]

क्रमश कलियुग लागेपछि, सारा राजाहरूका शिरपेचका मालाले पाउ सुहाएका श्रीमान् युधिष्ठिरको आदिराज्यमा, हिमाल पहाडको काखमा रहेको घना जङ्गल भएको भूमण्डलमा (नेपाल उपत्यकामा) प्रधान श्रीभृङ्गारेश्वर भट्टारकको प्रादुर्भाव भयो। त्यसपछि गौतम आदि ऋषिगण आई रहन लागे। अनि गौतमेश्वर आदि देवताको प्रतिष्ठा भयो। त्यसबीच श्रीभृङ्गारेश्वर भट्टारक श्लेष्मान्तक वनमा विहार गरिरहेको वेलामा गोपाल भए। त्यसपछि मालाखाबाट गोग्रामको आगमन भयो। 'नेप' कहलाएका गोपालकी बहुही नाम भएकी कैली गाई दिनकादिन वाग्वतीको तीरमा गई प्वालमा पूजाको लागि दूधको धारा बगउने गर्न लागी; ती गाईले सेचन गर्न लागेको त्यो ठाउँ गोपालले देखे; खनेर हेर्दा श्रीपशुपति भट्टारकको प्रादुर्भाव भयो।

त्यस गोपालवंशमा पहिला राजा श्रीभूमिगुप्त भए; वर्ष ८६। राजा श्रीजयगुप्त; वर्ष ७३ महीना ३। राजा श्रीधर्म्मगुप्त; वर्ष ९१। राजा श्रीहर्षगुप्त; वर्ष ६७। राजा श्री भीमगुप्त; वर्ष ३४। राजा श्रीमणिगुप्त; वर्ष ३७। राजा विष्णुगुप्त; वर्ष ४६। राजा श्रीजिनगुप्त; वर्ष ७१। यसरी आठजना गोपाल राजा भए।

त्यसपछि गोपाल राजालाई जिती महिषपालहरूले क्रमैले राज्य गरे। राजा श्रीवरसिंह; वर्ष ४९। राजा श्रीजयसिंह; वर्ष ७१ महीना २। राजा श्रीभुवनसिंह; वर्ष ४१। यी तीनजना महिषपाल राजा भए।

त्यसपछि गोपाल र महिषपालहरूलाई जिती किरात राजा भए। राजा श्रीएलम्, वर्ष ९०। राजा श्री-

[१८ पत्र]

पेलम्; वर्ष ८१। राजा श्रीमेलम्; वर्ष ८९। राजा श्रीचमिं; वर्ष ४२। राजा श्रीधस्कं; वर्ष ३७। राजा श्रीवलुंच; वर्ष ३१, महीना ६। राजा श्रीहुतिं; वर्ष ४० महीना ८। राजा श्रीहुरमा; वर्ष ५०। राजा श्रीतुस्के; वर्ष ४१ महीना ८। राजा श्रीप्रसफुं; वर्ष ३८ महीना ६। राजा श्रीपव; वर्ष ४६। राजा श्रीदास्ती; वर्ष ४०। राजा श्रीचम्ब; वर्ष ७१। राजा श्रीकंकं; वर्ष ५४। राजा श्रीस्वनन्द; वर्ष ४०, महीना ६। राजा श्रीफुकों; वर्ष ५८। राजा श्रीशिघु; वर्ष ४९ महीना ६। राजा श्रीजुलम्; वर्ष ७३ महीना ३। राजा श्रीलुकं; वर्ष ४०। राजा श्रीथोरम्; वर्ष ७१। राजा श्रीथुको; वर्ष ८३। राजा श्रीवर्म्म; वर्ष ७३, महीना ६। राजा श्रीगुंजं; वर्ष ७२, महीना ७। राजा श्रीपुस्क; वर्ष ८१। राजा श्रीत्यपमि; वर्ष ५४। राजा श्रीमुगमम्; वर्ष ५८। राजा श्रीशसरु; वर्ष ६३। राजा श्रीगुणं; वर्ष ७४। राजा श्रीखिम्बुं; वर्ष ७६। राजा श्रीगिरिजं; वर्ष ८१। राजा श्रीखुरांज; वर्ष ७८। राजा श्रीखिगु; वर्ष ८५।

यी बत्तीस किरात राजाहरू भए। जुन किरातहरू (अहिले) तामाकोशी र अरुणकोशीको बीचको भूभागमा वस्तछन्।

त्यसपछि अब बीचमा सूर्यवंशको उत्पत्तिबारे बताउँछु। कल्पान्तमा भगवान् जलशायी विष्णुको नाइटोरूपी कमलबाट ब्रह्माको प्रादुर्भाव भयो। ब्रह्माका छोरा मरीचि भए। मरीचिका छोरा काश्यप भए। काश्यपका छोरा भगवान् सूर्य भए। सूर्यका छोरा मनु भए। मनुका छोरा काकुत्स्थ भए। काकुत्स्थका छोरा वेणु भए। वेणुका छोरा पुष्य भए। पुष्यका छोरा अनरण्य भए। अनरण्यका छोरा पृथु भए। पृथुका छोरा त्रिशङ्कु भए। त्रिशङ्कुका छोरा धुन्धुमार भए। धुन्धुमारका छोरा पवनाश्व भए। पवनाश्वका छोरा मान्धाता भए। मान्धाताका छोरा सुसन्धि भए। सुसन्धिका छोरा धृतिसन्धि भए। धृतिसन्धिका छोरा भरत भए। भरतका छोरा असित भए। असितका छोरा सगर भए। सगरका

[१९ पत्र]

छोरा असमंजस भए। असमंजसका छोरा अंशुमान् भए। अंशुमान्का छोरा दिलीप भए। दिलीपका छोरा भगीरथ भए। भगीरथका छोरा ककुत्स्थ भए। ककुत्स्थका छोरा रघु भए। रघुका छोरा कल्माषपाद भए। कल्माषपादका छोरा शङ्खण भए। शङ्खणका छोरा सुदर्शन भए। सुदर्शनका छोरा अग्निवर्ण भए। अग्निवर्णका छोरा श्रीगर्ग भए। श्रीगर्गका छोरा मरु भए। मरुका छोरा पशुश्रुव भए। पशुश्रुवका छोरा अम्बरीष भए। अम्बरीषका छोरा नहुष भए। नहुषका छोरा चनाभाग भए। चनाभागका छोरा अज भए। अजका छोरा दशरथ भए। दशरथका छोरा राम भए। रामका छोरा लव कुश भए।

यी अयोध्याका राजा हुन्। अनि फेरि इक्ष्वाकुवंशमा विशाल भए। विशालका छोरा हेमचन्द्र भए। हेमचन्द्रका छोरा सुचन्द्र भए। सुचन्द्रका छोरा धूमाश्व भए। धूमाश्वका छोरा श्रृंजय भए। श्रृंजयका छोरा सुवर्णष्ठिनि भए। सुवर्णष्ठिनिका छोरा कृशाश्व भए। कृशाश्वका छोरा सोमदत्त भए। सोमदत्तका छोरा जन्मेजय भए। जन्मेजयका छोरा परीक्षित् भए। परीक्षित्का छोरा मतिमान् भए। मतिमान्का छोरा विकुक्षि भए।

यी राजाहरू विमलनगरी (वैशाली ?) मा भएका हुन्।

अनि सूर्यवंशको प्रभावले नेपालमा किरात राजालाई जितेर लिच्छविवंश चल्यो। तिनका (लिच्छविका) छोरा श्रीनिमित्तकाल भए; वर्ष ५०। राजा श्रीमकरान्त; वर्ष ४१। राजा श्रीकाकवर्मा; वर्ष ७६। राजा श्रीसुपुष्पदेव; वर्ष ७६। तिनले नेपाल भूमिमा वर्णव्यवस्था कायम गरे। श्रीपशुपति भट्टारकको देवल बनाए। श्रृङ्खलाले छोप्ने काम गरे (छाना लाए)। त्यसपछि सुन्दर शहर बनाउन लाए। राज्यको सारा मर्यादा बाँधे; न्यायपूर्वक सारा प्रजाहरूको पालना गरे; आफ्नो आफ्नो 'भूमि' ... व्यवहार चलाए।

[२० पत्र]

राजा श्रीभास्करदेव; वर्ष ७४। तिनले श्रीपशुपतिस्थानमा धेरै कालसम्म तपस्या गरेर तीनवटा कोष चढाए। त्यसको प्रसादले ... जितेर दक्षिण सागर काञ्चीनगरमण्डलसम्म जितेर अनेक कोष ल्याई श्रीपशुपति भट्टारकलाई कोष बनाई चढाए। त्यस कोषको काञ्ची नामकरण गरियो।

राजा श्रीभूमिगुप्त; वर्ष ४१। राजा श्रीचन्द्रवर्मा; वर्ष २१। राजा श्रीजयवर्मा; वर्ष ४५। राजा श्रीवर्षवर्मा ; वर्ष ५८। राजा श्रीकुबेरवर्मा; वर्ष ७४। राजा श्रीहरिवर्मा; वर्ष ५६। राजा श्रीसिद्धिवर्मा; वर्ष ४१। राजा श्रीहरिदत्तवर्मा; वर्ष ४६। तिनले चारै शिखरप्रदेशमा भगवान् विष्णु भट्टारकका मन्दिर बनाई पूरा पारे।

राजा श्रीवसुदत्तवर्मा; वर्ष ३७। राजा श्रीश्रीपतिवर्मा; वर्ष ३४। राजा श्रीशिववृद्धिवर्मा; वर्ष ७५। राजा श्रीवसन्तवर्मा; वर्ष ४१। राजा श्रीसुपुष्पवर्मा; वर्ष ५६। तिनले नेपाल भूमिलाई धर्मपूर्वक बढाए। फेरि श्रीपशुपति भट्टारकको देवल अतिसुन्दरसँग बनाए।

राजा श्रीविश्व(वृष)देव; वर्ष १००। तिनले सीनगुं (स्वयम्भू) विहारमा चैत्य भट्टारकको प्रतिष्ठा गरे। त्यहीं ढुंगेधारा पनि बनाए। फेरि श्रीपशुपतिस्थानमा उत्तरपट्टि ठूलो त्रिशूलको प्रतिष्ठा गरे। राति प्रणालिकास्थान (ढुंगेधारा) मा छोराद्वारा शिर काटिएको हुँदा तिनको मृत्यु भयो; बाबुको आज्ञाद्वारा यो गरिएको थियो।

तिनका छोरा श्रीमानदेव भए; वर्ष ४१। तिनले थाहा नपाई बाबुको वध गरे। यस्तो महाघोर पाप गरेका हुनाले रुँदै घुम्दै गुंविहारको शिखरमा पुगी तपस्या गरे। तपस्याको प्रभावले ठूलो चैत्य उत्पन्न भयो र तिनको प्रतिष्ठा गरियो। त्यहाँ पहिलेका धेरै विहारको स्थान...

[२१ पत्र]

आफ्नो नामले मानविहारको प्रतिष्ठा गरे; फेरि श्रीमानेश्वरीदेवीको प्रतिष्ठा गरे; फेरि भूमि-मानसम्बन्धी दण्डव्यवस्था गरे। फेरि तिनको राज्यमा ठूलो उत्पात भयो। त्यसको शान्तिको लागि पौषपूर्णिमामा होली गरे; त्यसले गर्दा शान्ति भयो।

राजा श्रीशङ्करदेव भए; वर्ष ४०।

राजा श्रीधर्मदेव भए; वर्ष ४१। तिनले श्रीपशुपति भट्टारकको दक्षिण मूर्तिको लागि ठूलो वृषध्वज चढाए। फेरि राजविहारमा धमरे चैत्य भट्टारकको प्रतिष्ठा गरे।

राजा श्रीमहीदेव भए; वर्ष ४१।

राजा श्रीवसन्तदेव भए; वर्ष ४९।

राजा श्रीउदयदेव भए; वर्ष ४५।

राजा श्रीगणदेव भए; वर्ष ४५। तिनको राज्यकालमा नेपालभूमिमा तीन वर्षसम्म वृष्टि भएन। वृष्टि होस् भन्ने कामनाले महानाग साधना गरियो। तिनले मणिसहितको गणदेवनामक कोष बनाई श्रीपशुपति भट्टारकलाई चढाइयो। त्यसको प्रभावले ठूलो वृष्टि भयो। प्रजाहरू सुखी भए।

राजा श्रीगुणकामदेव भए; वर्ष ५०।

राजा श्रीशिवदेव भए; वर्ष, ४१ महीना ६। तिनले विहारगर्भ बनाई प्रतिष्ठा गरे। ठूलो खासौचैत्य बनाए।

त्यसपछि भोटांतदेशले चढाइ गऱ्यो।

राजा श्रीचम्पादेव; वर्ष ४१, महीना ९। तिनले फुटोविहार बनाई चैत्य भट्टारकको प्रतिष्ठा गरे; कूर्मासनरूपको शिलासनको प्रतिष्ठा गरे। चार अङ्क भएको रामायणको नाच नचाइयो।

राजा श्रीनरेन्द्रदेव भए; वर्ष ३४। तिनले श्रीपशुपति भट्टारकलाई अनेक रत्नसहितको विचित्र कोष बनाई चढाए। त्यहीं सुनधारा बनाए; त्रिपुर पनि बनाए।

राजा श्रीभीमदेव भए; वर्ष १४। त्यसपछि सूर्यवंशलाई जिती फेरि गोपालवंशको प्रभावले राज्य गरे।

राजा श्रीजीवगुप्त भए; वर्ष ७४। तिनले नन्दल (हाँडिगाउँ) को द्वलकानिमम्‌मा तिलपाल विष्णु भट्टारकको सुनको छाना हाले।

[२२ पत्र]

दुबैको शोभा भयो। थुप्रै खेत बारी घरसहितको सदावर्त राखे।

राजा श्रीविष्णुगुप्त भए; वर्ष ७१। तिनले श्रीपशुपतिस्थानमा वाग्वती तीरको पूर्व किनारमा ठूलो ढुंगे विष्णु भट्टारक बनाई प्रतिष्ठा गरे। सो विष्णुमूर्ति आफ्नै शरीरप्रमाणको थियो; साथै अगलबगलमा दुइ छोरा पनि राखिएका थिए। फेरि उत्तरतिर पहाडको फेदीमा नरसिंहस्थानमा ठूलो ढुंगे जलशायी विष्णुको मूर्ति आवाससहित बनाए। फेरि हरेक एकादशीको व्रतको दिन एक एक तामाको विष्णुप्रतिमा बनाई ठाउँ ठाउँमा प्रतिष्ठा गरे। फेरि परमेश्वर-प्रणाली बनाए; त्यहाँ चतुर्मूर्ति ढुंगे विष्णु भट्टारकको प्रतिष्ठा गरे।

राजा श्रीभूमिगुप्त भए; वर्ष ४५। तिनले नेपालमा गोली नाम भएको अक्षर (लिपि) चलाए। धरणीवराह विष्णुको प्रतिष्ठा गरे।

यी तीन गोपाल राजाहरूले राज्य गरे।

अनि फेरि पनि प्रभाव जमाई सूर्यवंशी राजा भए। राजा शिवदेव भए; वर्ष ४१।

शिवदेवका भानिज राजा श्रीअंशुवर्मा भए; वर्ष ४३। तिनले राजविहार बनाए। पिण्डक आदिको व्यवस्था बाँधे। व्याकरण आदि शास्त्रचर्चा हुन थाल्यो।

ती राजा (अंशुवर्मा) का छोरा मानवर्मा; वर्ष ६५।

राजा श्रीकृतवर्मा; वर्ष ७६।

यी अर्कै वंशका राजा हुन् गौडका राजा आए। तिनको महाप्रतापले नेपालमा राज्य गरे। राजा श्रीदेवलदेव; वर्ष १०।तिनले देपाल विहारी (बहिल) बनाए। तुलाकूट व्यवहार पनि चलाए।

त्यसपछि फेरि सूर्यवंशी राजा भए। राजा श्रीध्रुववर्मा भए; वर्ष १०८।

राजा श्रीभीमार्जुनदेव भए; वर्ष ३५।

राजा श्रीनरेन्द्रदेव भए; वर्ष १३।

राजा श्रीशिवदेव भए; वर्ष १३। तिनले श्रीपशुपति भट्टारकलाई चाँदीको कमल चढाए; नन्दिशालाको विहारको प्रतिष्ठा गरे। भिक्षुहरूको भोजनको लागि सदावर्त राखे।

[२३ पत्र]

राजा श्रीनरेन्द्रदेव भए; वर्ष ३५। ती राजाले आचार्य बन्धुदत्तसँग मिली श्रीबुङ्मतीका लोकेश्वर भट्टारकको जात्रा चलाए।

राजा श्रीबलदेव भए; वर्ष १७।

राजा श्रीवर्द्धमानदेव भए; वर्ष १६।

राजा श्रीशङ्करदेव भए; वर्ष १२।

राजा श्रीबसन्तदेव भए; वर्ष २१।

त्यसपछि भोटका राजा आए; नेपालमण्डलमा राज्य गरे।

राजा श्रीरुद्रदेव भए; तिनले चाकुम्भीतटसम्म निष्कण्टक राज्य गरे।

राजा श्रीजयदेव भए; वर्ष ४२, महीना ५।

राजा श्रीबलदेव भए; वर्ष ११।

राजा श्रीबालार्जुनदेव भए; वर्ष २१, महीना ५। ... तिनले श्रीबुङ्गमतीका लोकेश्वर भट्टारकलाई आफ्नो मुकुट चढाए।

राजा श्रीमानदेव भए; वर्ष ३१। तिनले ह्नोल तवनिमम् बनाए।

राजा श्रीराघ(व)देव भए; वर्ष ४३ महीना ६।

राजा श्रीजयदेव भए; वर्ष १०।

राजा श्रीविक्रमदेव भए; वर्ष ८, महीना ९।

राजा श्रीनरेन्द्रदेव भए; वर्ष १, महीना ६।

राजा श्रीगुणकामदेव भए; वर्ष ८५, महीना ६। तिनले श्रीपशुपति भट्टारकलाई एघाह कोष चढाए। त्यहीं ईशानेश्वर भट्टारकलाई तामाको छाना हाले। त्यहीं लामो चपाह (चपली) बनाए। त्यहीं सुनधारा बनाए। कोटीहोम पूर्ण गरे।

राजा श्रीउदयदेव भए; वर्ष ५, महीना ५।

राजा श्रीलक्ष्मीकामदेव भए; वर्ष २१। ने.सं. २०० मा ... तिनले राष्ट्रमा शान्ति गरे।

राजा श्रीविजयदेव भए; वर्ष ३१। तिनले ललितपुरमा आधा राज्य गरे। (अर्थात द्वैराज्य कायम गरे।)

राजा श्रीभास्करदेव भए; वर्ष ३। तिनले बाबुको शिरपेच बिक्री गरे; मनको श्रीमानेश्वरी भट्टारिकाको मूर्ति नासे। त्यो दोषले गर्दा अन्धा भए; ठूलो कष्ट पाए।

राजा श्रीबलवन्तदेव भए; वर्ष १२। तिनले अत्यन्त सुभिक्ष (सहकाल) हुने गरी राज्य गरे। तिनले हरिपुर बनाए।

[२४ पत्र]

राजा श्रीपद्मदेव भए; तिनले आफ्नो मुकुट बनाए।

राजा श्रीनागार्जुनदेव भए; वर्ष २।

राजा श्रीशङ्करदेव भए; वर्ष १५। तिनले नंदीशाला (नक्साल) मा शङ्करेश्वर भट्टारकको प्रतिष्ठा गरे; देवलमा तामाको छाना हाले। फेरि भगवती मनोहर भट्टारिकाको प्रतिष्ठा गरे। राष्ट्रमा शान्ति भयो।

राजा श्रीवामदेव भए; वर्ष ३ ।

राजा श्रीहर्षदेव भए; वर्ष १४ ।

नेपाल संवत् २१९ लाग्दा राजा श्रीशिवदेव भए; वर्ष २७, महीना ७। तिनले श्रीपशुपति भट्टारकको देवल सम्पूर्ण पारी तामाको छाना हाले। अनि कीर्तिपुरमा बलबलदेवीकहाँ तपस्या गरी बलख्रु नदीमा बाँध बाँधे। ठाउँ ठाउँमा ढुंगेधारा, कूवा, पोखरीहरू बनाए। चारतले पञ्चपुरसहितको श्रीराजगृह राम्ररी जग हाली बनाए। त्यसपछि श्रीपशुपतिनाथलाई चाँदीको कमल, पिण्डिका बनाई चढाए। पहिले द्रम्मको व्यवहार चलेको थिएन; सुनका रक्तिकाको व्यवहार चल्दथ्यो। शिवदेवले आफ्नो 'श्रीसिंह' नाम अंकित चाँदीको द्रम्मको व्यवहार चलाए। 'श्रीशिव' अङ्कित सुनको शिवकाङ्क (सुकी) चलाए। पूर्वशिखरदेव (चाँगुनारायण) को परिवारसहित जीर्णोद्धार गरे।

युवराज श्रीमहेन्द्रदेवले योग्यंमा ठूलो पोखरी बनाए । पहिले खेतीवालहरूले द्रम्मको आधा पण (दस्तूर) तिर्नुपर्थ्यो । सो पोखरी खन्दाखेरि एक एक द्रम्म पण (दस्तूर) तिर्नुपऱ्यो। पोखरी तयार भएपछि त्यसको नाम 'महेन्द्रसर' भन्ने राखियो। नेपाल संवत् २३९ (वि.सं. ११७६) वैशाख शुक्ल पूर्णिमामा सो पोखरी बनाई सकियो। त्यस पोखरीको अर्को नाम 'मदनसर' भन्ने रहेको थियो।

राजा श्रीइन्द्रदेव भए; वर्ष १५ ।

राजा श्रीमानदेव भए; वर्ष ४, महीना ७ ।

राजा श्रीनरेन्द्रदेव भए; वर्ष ६ महीना, ५ ।

नेपाल संवत् २६७ (वि.सं. १२०३) माघ कृष्ण प्रतिपदा सोमवारको शुभ दिनमा राजा श्रीआनन्ददेवको राज्याभिषेक गरियो। तिनले समस्त नेपालमण्डलको रक्षा गरे; प्रजालाई नाश हुनबाट बचाए; पीडा हरे। शास्त्रअनुसार निर्माण कार्य गर्ने यस्ता गुणी राजा श्रीआनन्ददेव भए।

[२५ पत्र]

आनन्ददेव; वर्ष २० । तिनले भक्तपुरमा शिवग्लस्थानमा देवलमा दुइटा देवताको प्रतिष्ठा गरे। तामाको छाना हाले । त्रिपुरसहितको राजधानीको प्रतिष्ठा गरे। 'राजकुल' को नजीकै सुनधारा बनाए। श्रीनेपालमा महामाण्डलिक, महापात्र आदिदेखि सारा प्रजा आदिका छोरा नातिहरूसम्मका घर-खेतको सुत्री बिक्रीको व्यवस्था गरे; दुःख बाधा नहुने पारे, ... चोरहरूलाई सन्ताप पारी महात्माले गर्ने काम गरे। तिनले शुक्र दिनमा सुधनपाल नाटक बनाए। त्रिपुर सप्त गण्ठकूट बनाई प्रतिष्ठा गरे।

राजा श्रीरुद्रदेव भए; वर्ष ८, महीना १ । तिनले पञ्चपुर दक्षिणशाला खण्डचोकको प्रतिष्ठा गरे। सुनधारा पनि बनाए ।

राजा श्रीअमृतदेव भए; वर्ष ३, महीना ११ । तिनले पञ्चपुर उत्तरशाला खण्डचोकको प्रतिष्ठा गरे। महामारी दुर्भिक्ष भयो ।

राजा श्रीसोमेश्वरदेव भए; वर्ष ४ महीना ३ । तिनले योद्यंमा ठूलो देवालय बनाए; अतिसुन्दर काष्ठशिल्प भर्न लाए। त्यहीं महाप्रधान दक्षिण विद्यापीठ बनाउन लाए। फेरि सत्तल पनि बनाउन लाए।

राजा श्रीगुणकामदेवको पुष्पाभिषेक गरियो । राज्य वर्ष ३ ।

राजा श्रीविजयकामदेव भए; वर्ष ७ ।

राजा श्रीअरिमल्लदेव भए; वर्ष २५, महीना १० । तिनको राजमा महामारी दुर्भिक्ष (अनिकाल) भयो। एक द्रम्मले दुइ कुडव (कुरुवा) चामल मात्र पाइने भयो।

राजा श्रीअभयमल्लदेव भए । वर्ष ४२, महीना ६ । तिनको राजमा महामारी, दुर्भिक्ष भयो; प्रजाले कष्ट पाए। त्यसको शान्तिको लागि प्रतिवर्ष लक्षहोम गरिने भयो; पक्षश्राद्ध गरिने भयो। श्रीपशुपति भट्टारककहाँ महास्नान कैलासपूजा गरियो।

राजा श्रीजयदेव भए; वर्ष २, महीना ८ । तिनको राज्यमा ठूलो भुइँचालो गयो; ठूलो दुःख भयो; महामारी, दुर्भिक्ष भयो; प्रजाक्षय भयो।

[२६ पत्र]

नेपाल संवत् ३७५ (वि.सं. १३१२) आषाढ शुक्ल द्वितीया सोमवार पुनर्वसु नक्षत्र चालन चतुर्मासको दिन (उक्त भूकम्प भएको हो)। राजा श्रीजयभीमदेवको पुष्पाभिषेक गरियो। वर्ष १३, महीना ३। तिनले पूर्वीशिखरनारायण (चाँगुनारायण) को भण्डार, तामाका सिक्री आदि ह्मासे। ... तिनले पञ्चपरीशामा(?) नासे। अन्न सुलभ भयो।

राजा श्रीजयसिंहमल्लदेवको पुष्पाभिषेक गरियो । वर्ष २, महीना ७। तिनले प्रजालाई दुःख दिएनन्; राष्ट्र सुखी भयो। श्रीपशुपति भट्टारकलाई सुनको मेखला चढाए। फेरि अनेक किसिमका रत्न जडिएको चतुर्कण्ठीकोष चढाए; जात्रा गरे। त्यहाँ देशको नाउँमा सधैं सदावर्त दिनुपर्ने गरे।

राजा श्रीअनन्तमल्लदेवको पुष्पाभिषेक गरियो । वर्ष ३२, महीना १०। तिनले चलाएको द्रम्मको व्यवहारले प्रजालाई कष्ट भयो। श्रीपशुपति भट्टारकमा ध्वजारोहण गरे।

युवराज श्रीजयादित्यदेवले सहोदर श्रीजयानन्ददेवलाई नेल ठोके । वर्ष १२ महीना ३।

पश्चिमबाट खसहरू आए । ने.सं. ४०८ (वि.सं. १३४४) जयतारि (जितारिमल्ल) पहिलो पटक पसे। सिम्भूमा आठ शय खसहरूलाई सिध्याई सारा राष्ट्र वन पस्यो। त्यस कारण खसहरू भागे। दुनियाँ आनन्दसँग आफ्नो आफ्नो ठाउँमा बसे। त्यसको एक वर्ष बित्यो। फाल्गुन महीनामा फेरि दोस्रोपल्ट जयतारि (जितारिमल्ल) पसे; गाउँहरूमा आगो लाइदिए। सिम्भूको चैत्यमा गए। बुङ्गमतीका लोकेश्वरको दर्शन गरे। पशुपतिलाई खुशी पारे। ने.सं. ४०९ (वि.सं. १३४५) मा आनन्दसँग आफ्नो देश फर्के।

फेरि ने.सं. ४११ (वि.सं. १३४७) माघ महीनामा तिरहुतेहरू पसे ।

[२७ पत्र]

ने.सं. ४१४ (वि.सं. १३५१) वैशाख महीनामा युवराजिनी श्रीविरमदेवीले इन्द्रकूट बनाइन् । तिनका छोरा श्रीजयशक्तिदेवले इन्द्रकूटध्वजको आरोहण गरे। त्यहीं धारा बनाए।

राजा श्रीअनन्तमल्लदेवले ने.सं. ४१७ (वि.सं. १३५४) आषाढ शुक्ल पञ्चमी बुधवारको दिन श्रीपशुपति भट्टारकलाई सुनको छाना हाले; चार कुनामा सुनको सहव (शरभ) राखे; ध्वजा चढाई प्रतिष्ठा गरे। चौंगुमा ध्वजारोहण पनि गरे।

सोमेस्वनिमम्लाई ध्वस्त पारी पछि गौडका राजा आए । कपह्रिया गणपतिले बनाए। श्रीजयशक्तिकी आमा विरम्मदेवीले श्रीपशुपतिस्थानमा वृषध्वजमा सुवर्णलेप गरिन्।

त्यसपछि श्रीजयानन्ददेव राजा भए । त्यसबीच श्रीजयतुङ्गमल्लदेवका छोरा श्रीजयरुद्रमल्लदेवले आफ्नो प्रभावले आफ्ना नातेदार श्रीजयारिमल्लको पुष्याभिषेक गराई राजालाई भक्ति मात्रै दिए। नुवाकोट भुक्तिसम्मको सारा नेपालमा श्रीजयरुद्रमल्लले आफैंले राज गरे। भक्तग्राममा धेरै खेत बेचे। ने.सं. ४४६ (वि.सं. १३८३) आषाढ पूर्णिमाको दिन राति ती रुद्रमल्लको स्वर्गवास भयो। चारजना पत्नीहरू सती गए। तिनका (रुद्रमल्लका) छोरा जन्मी केही दिनमै मरेका थिए। छोरी नायकदेवीलाई बज्यै श्रीपद्मलदेवी र श्रीदेवलदेवीले पालिन्। तिलमाधवस्थानमा मण्डप, धारा आदि बनाए।

त्यसैबीच ने.सं. ४४८ (वि.सं. १३८४) चैत्र शुक्ल पूर्णिमाका दिन आदित्यमल्ल नेपाल (उपत्यका) भित्र पसे।

यसपछि काशीका राजाको वंशमा जन्मेका, मानवगोत्रका श्रीहरिचन्ददेवसँग श्रीनायकदेवीको विवाह भयो। केही वर्षपछि शिष्ट (श्रेष्ठ=भारादार) ले विष खुवाइएका हुनाले (हरिचन्द्र कुमरको) मृत्यु भयो।

[२८ पत्र]

त्यसपछि ती (हरिचन्द्र)देवका भाइ गोपालदेव आइपुगे । कर्णाटवंशज श्रीजगत्‌सिंदेवले विस्तारै नायकदेवीलाई ल्याइते पत्नी बनाए। त्यसपछि गडबडी देखेर ती गोपालदेव भक्तपुर छोडी ललितपुर गए। त्यसपछि लोकको भयले गर्दा आफ्नै राज्यमा गए। लोकको भयले गर्दा लोकलाई हात लिन मन्त्रपात गरे। विहार किल्लामा बसेका जोगराम मुलमीलाई साथ लिई विहार किल्लाका भारादारलाई एक गठ पारी टोखा किल्लामा पसे। त्यसको भोलिपल्ट राति श्रीगोपालदेवलाई छोडी जोगराम भागे। पछि किल्लामा एक्लै परेका गोपालदेवलाई श्रीजगत्‌सिंह कुमरका मानिसले टाउको काटी मारे।

त्यसपछि केही काल जगत्‌सिंह कुमरले रजाइँ गरे । पछि कुमर कैद गरिए। उनकी छोरी श्रीराजल्लदेवी हुन्। जन्मेको दश दिनपछि आमा (नायकदेवी) को मृत्यु भयो। बज्यै देवलदेवीले ज्यादै दुःखले पालिन्।

यस बीचमा श्रीपशुपतिमल्लदेव कैद गरिए ।

ने.सं. ४६७ (वि.सं. १४०४) श्रावण कृष्ण चतुर्थीका दिन दुवै राजकुलको अनुमतिले सबैको सल्लाहले श्रीजयराजदेव राजा बनाइए।

ने.सं. ४६७ (वि.सं. १४०४) वैशाख शुक्ल सप्तमीको दिन श्रीजयराजदेवकी पत्नी श्रीरुद्रमदेवीतर्फबाट छोरा श्रीजयार्जुनदेव जन्मे।

ने.सं. ४६८ (वि.सं. १४०४) कार्तिक पूर्णिमाको दिन श्रीश्रीदेवलदेवीले श्रीपशुपति भट्टारकलाई कोष चढाए

ने.सं. ४६९ (वि.सं. १४०६) वैशाख पूर्णिमाको दिन श्रीश्रीराजा जयराजदेवले श्रीपशुपति भट्टारकलाई कोष चढाए।

त्यसपछि पूर्वतिरबाट सुलतान शमसुद्दीन नेपाल आई श्रीपशुपतिनाथलाई तीन टुक्रा पाऱ्यो। सारा नेपाल भस्म भयो। दुनियाँमा हाहाकार फैलियो। ने.सं. ४७० (वि.सं. १४०६) मार्ग शुक्ल नवमीको दिन भक्तपुरमा ज्यादै दुःख पाएँ।

[२९ पत्र]

यसपछि श्रीदेवलदेवीले ल्याइएका बौद्धावतार कलियुगमा स्वयम्भूबाट वरप्रसाद पाएका, अष्टलोकपालको अवतार भएका, श्रीजयस्थितिराजमल्लदेव विजयी हुनुभयो। उहाँको विवाह श्रीराजल्लदेवीसँग भयो। र उहाँ राजल्लदेवीका स्वामी हुनुभयो।

उहाँका सुपुत्र श्रीधर्ममल्लदेव हुनुभयो । उहाँको जातोत्सव कर्मको अवसरमा चतुरङ्क रामायण नाटक बनाइयो। फेरि ने.सं. ४९७ (वि.सं. १४३४) ज्येष्ठ शुक्ल पञ्चमी बुधवारको दिन ठूलो उत्सवसाथ बालरामायण नाटक नचाइयो। मण्डलीकार श्रीजयार्जुन राजाका पण्डित मनकु (माणिक्य) भारो थिए।

ने.सं. ४९९ (वि.सं. १४३६) भाद्र कृष्ण चतुर्थी आदित्यवारको दिन, स्थिर बुद्धि भएका स्थितिराजमल्लदेवले राजल्लदेवीसँग उत्तम, चिताएको सबै कुरा पुऱ्याउने श्रीलक्ष्मीव्रत बस्नुभयो।

यस साल भाद्र कृष्ण द्वितीयाको दिन, श्रीद्विजराजजुले पाटन पुल्चोकको तोरण ल्याई एन्देयात (इन्द्रजात्रा) गरे।

ने.सं. ५०३ (वि.सं. १४४०) चैत्र शुक्ल दशमी, श्री क्वोछें भट्टारकलाई योगिगणले (जोगीहरूले=कुसलेहरूले) खट बाँधी सुनको छाना हाले।

ने.सं. ४९० (वि.सं. १४२७) आश्विन शुक्ल षष्ठीको दिन जोतभिको मृत्यु भयो।

ने.सं. ५०३ (वि.सं. १४३९) माघ शुक्ल दशमी तलमण्डे (टौमढी) टोलमा मेघराम मुलमीले तोरण चढाए।

यस साल (ने.स. ५०३) चैत्र शुक्ल तृतीयाको दिन राति श्रीश्रीधर्ममल्लदेवको विवाह भयो। नौ दिनपछि 'देघुरिपूजा' को लागि जानुभयो। जम्मा छवटा रांगा वलि दिइयो। खान भने खानुभएन।

यस्र साल (ने.सं. ५०३ मा) भ्वन्त (बनेपाली) जयसिंहराम महाथले आफ्ना भाइलाई छोडी, घरशुद्धि नहुँदै चैत्र शुक्ल द्वितीया आदित्यवारको दिन इन्द्रेश्वरलाई चूलका (चूडामणि) चढाए।

कोशको संख्या

प्रथम भटव (?) १३
मेला बलदेव १४
टोको बलदेव १५
जयदेव १
वसन्तदेव २
आर्यादेवी ३
मयूरमाला ४
मरहटदेवी ५
उदयदेव ६
गङ्गाजमुना ७
नागकुमार ८
महेन्द्रदेव ९
मुकुटकोश १०

[३० पत्र]

रत्नमाला ११
रुद्रदेव १२
चक्रमाला १३
अनन्तमेखला १४
मुकुट कोष १५
उदयादित्यदेव १६
उद्योतदेव १७
देवलदेवी १८
जयराजदेव १९

यति श्रीपशुपतिका कोषका संख्या हुन् ।

दुष्टलाई दण्ड गर्नु; स्वजन (आफ्ना मानिस) लाई सम्मान गर्नु; न्यायपूर्वक कोश (सरकारी ढुकुटी) लाई बढाउनु; माग्नेहरूमा पक्षपात नगर्नु; राष्ट्रको रक्षा गर्नु; राजाहरूको लागि यी पाँच कुराहरू नै यज्ञस्वरूप हुन्।

दैवसंयोगले राजा जयार्जुनदेव भाग्नुभएको बाह्र वर्षपछि अहिले असल भक्तपुरमा आफ्ना असल भारादारहरूको सहयोग पाई दुनियाँ उपर नरम व्यवहार गर्ने गुणी रामका अवतार भएका उहाँ श्रीमान् स्थितिराजमल्लदेव नेपाल राष्ट्रका पालक भई रहनुभएको छ।

उहिले ठूला शत्रु (रावण) लाई सखाप पारेर रामचन्द्रले उनकै सहोदर भाइ विभीषणलाई राजाको पदवीमा राख्नुभए जस्तै उहाँलाई (जयस्थितिमल्ललाई) खूद उहाँ असल राजाले नै राजाको पदवीमा राख्नुभएको थियो। ... ने.सं. ५०१ (वि.सं. १४३७) मार्ग कृष्ण द्वादशी।

श्रीविष्णुगुप्त राजाले पहिले परचक्र (शत्रुको मुलुक) विजय गर्ने कामनाले स्थापना गरेको श्रीविष्णुतीर्थनारायणलाई 'येचङ्गुं' (दक्षिणका चाँगुनारायण) भनिन्छ।

यसपछि अनिकाल भएको हुँदा चाँगुंनारायण स्थापना गरिए; अनि सुभिक्ष (सहकाल) भयो। यिनलाई 'योचङ्गुं' (पश्चिमका चाँगुनारायण) भनिन्छ।

यसपछि सुन पैदा गर्ने कामनाले विष्णुनाभ स्थापना गरिए; यो काम गर्नेहरूकहाँ सुन वर्षा भयो। यिनलाई 'यंचङ्गुं' (उत्तरका चाँगुनारायण) भनिन्छ।

यसपछि सन्तानको कामनाले श्रीचङ्गुं गरुडनारायण स्थापना गरिए; यिनलाई 'वंचङ्गुं' (पूर्वका चाँगुनारायण) भनिन्छ।

यति चारलाई 'चंगुं' भनिन्छ। चङ्गुंको दूधे कर्कलोको कारणले गर्दा श्रीपुष्पदेव राजाको पालामा देशमा महामारी फैलियो। सपनामा देखाइएको हुनाले यसको शान्ति गरियो। ... श्रावण शुक्ल द्वितीयाको दिन दूधे कर्कलो ल्याई द्वारमा राख्नू। ... अभिषेक गरियो। श्रापबाट रक्षा भयो। महामारी निवारण भयो।

[३१ पत्र]

कल्याण होस् । भएको वृत्तान्त लेखिराखिएको सुन्नुहोस् ।

ने.सं. १७७ (वि.सं. ११११४) आषाढ कृष्ण प्रतिपदा बुधवार उत्तराषाढा नक्षत्र शुद्धियोगको दिन श्रीशङ्करदेवका छोरा श्रीशिवदेवको जन्म भयो। ती राजाको अस्त (मृत्यु) ६९ वर्षको उमेरमा भयो। ती राजा कामरूप भैरव-अवतारका थिए। शिवदेवको कृति - वलवल नदी (कीर्तिपुर बलखु) मा बाँध निर्माण हो; देशका ठाउँ ठाउँमा धारा कूवा आदि बनाई शोभा बढाए।

ने.सं. १९९ (वि.सं. ११३६) वैशाख पूर्णिमा बृहस्पतिवार विशाखानक्षत्र ध्रुवयोग मध्याह्न वेलामा श्रीसिंहदेव परमेश्वरका छोरा श्रीमहेन्द्रदेवको जन्म भयो। खूप धन दान दिने, ठूलो मोजमज्जा गर्ने युवराज हुन्। तिनले 'मदनसरोवर' बनाएका हुन्। ने.सं. २३९ (वि.सं. ११७५) वैशाख पूर्णिमाको दिन त्यसको प्रतिष्ठा गरियो। (त्यो पोखरी बनाइँदा) प्रतिदिन एक एक द्रम्म वलि (कर=रकम) तिर्नुपरेको थियो। ६५ वर्षको उमेरमा तिनको अस्त भयो।

ने.सं. २१९ (वि.सं. ११५५) माघ कृष्ण अष्टमी मूल नक्षत्रमा पाटन येथोबहालका नायक वरपाल भारोको ८७ वर्षको उमेरमा अस्त (मृत्यु) भयो। उनी नेपालका प्रख्यात, दुवै राजकुललाई थाम्न र हटाउन सामर्थ्य भएका, ठूलो प्रभाव भएका थिए।

ने.सं. २१९ (वि.सं. ११५६) वैशाख कृष्ण पञ्चमी उत्तराषाढा नक्षत्रको दिन, श्रीसिंहदेव परमेश्वरका छोरा श्रीआनन्ददेवको जन्म भयो। ६८ वर्षको उमेरमा अस्त भयो।

(ने.सं. २२८=वि.सं. ११६४) माघ शुक्ल त्रयोदशी रेवतीनक्षत्रमा श्रीसिंहदेव परमेश्वरका छोरा श्रीरुद्रदेवको जन्म भयो। ६७ वर्षको उमेरमा ती राजाको अस्त भयो।

ने.सं. २२२ (वि.सं. ११५८) माघ शुक्ल चतुर्थी उत्तरभाद्र नक्षत्रको दिन श्रीमहेन्द्रदेवका छोरा श्रीवसन्तदेवको जन्म भयो। २१ वर्षको उमेरमा अस्त भयो।

ने.सं. २३३ (वि.सं. ११७०) आश्विन शुक्ल तृतीया विशाखानक्षत्रको दिन श्रीसिंहदेव परमेश्वरका छोरा श्रीअमृतदेवको जन्म भयो। ६६ वर्षको उमेरमा, भाद्रपद कृष्ण नवमीको दिन ती राजाको अस्त भयो।

ने.सं. २३३ (वि.सं. ११७०) श्रावण कृष्ण त्रयोदशी अश्लेषानक्षत्र शुद्धियोगको दिन श्रीजगत्पालका छोराको जन्म भयो। उनी प्रख्यात महामाण्डलिक थिए। उनको थुप्रै सुनको खजाना थियो। ६७ वर्षको उमेरमा तिनको मृत्यु भयो।

[३२ पत्र]

ने.सं. २३५ (वि.सं. ११७१) पौष कृष्ण सप्तमी अश्विनीनक्षत्रको दिन श्रीवसन्तदेवका छोरा श्रीभृङ्गदेवको जन्म भयो। १३ वर्षको उमेरमा अस्त भयो।

टंडेखटल(?) भएको हुनाले विफर फैलिएर असाध्य मानिस मरे। यसको लागि देशमा आलाच(?) गरियो। ... यसको शान्तिको लागि देवता स्थापना गरिएपछि मात्र देशमा महामारी फैलिन छोड्यो। (शान्त भयो।)

ने.सं. २४२ (वि.सं. ११७८) फाल्गुन शुक्ल त्रयोदशी मघानक्षत्रको दिन श्रीमहेन्द्रदेवका छोरा श्रीसोमेश्वरदेवको जन्म भयो। - ३ वर्षको उमेरमा ती राजाको अस्त भयो।

ने.सं. २७१ (वि.सं. १२०८) वैशाख शुक्ल एकादशी शनैश्चरवार हस्तनक्षत्रको दिन श्रीसोमेश्वरदेवका छोरा अंशुशेखरदेवको जन्म भयो। ३८ वर्षको उमेरमा अस्त भयो।

(ने.सं. २७६=वि.सं. १२१३) द्वितीय आषाढ शुक्ल द्वादशी सोमवार ज्येष्ठानक्षत्रको दिन श्रीरुद्रदेवका छोरा श्रीविशाखदेवको जन्म भयो। २६ वर्षको उमेरमा अस्त भयो।

ने.सं. २९६ (वि.सं. १२३२) माघ शुक्ल ... रेवतीनक्षत्रको दिन श्रीउदयादित्यदेवका छोरा युवराज श्रीउजोतदेवको जन्म भयो। ३५ वर्षको उमेरमा तिनको अस्त भयो।

ने.सं. २७४ (वि.सं. १२१०) मार्ग कृष्ण ... नक्षत्रको दिन श्रीजयसिमल्लदेवका छोरा श्रीअरिमल्लको जन्म भयो। ती राजाले १५ वर्ष राज्य गरे। ६२ वर्ष १० महीनाको उमेरमा तिनको अस्त भयो।

ने.सं. २८९ (वि.सं. १२२६) वैशाख कृष्ण चतुर्दशी उप्रान्त अमावास्या बुधवार रोहिणीनक्षत्रको दिन येविनमुका ठूला मानिस (भारादार) ले नकपोखरी बनाई राति प्रतिष्ठा गरे।

ने.सं. २७२ (वि.सं. १२०८) फाल्गुन शुक्ल दशमी पुनर्वसु नक्षत्रको दिन श्रीजसमलदेवका छोरा श्रीअनङ्गमल्लदेवको जन्म भयो। २० वर्षको उमेरमा अस्त भयो।

ने.सं. २८६ (वि.सं. १२२३) द्वितीय आषाढ शुक्ल द्वादशी ज्येष्ठानक्षत्रको दिन ... श्रीरुद्रदेवका छोरा श्रीविसीहदेवको जन्म भयो। २६ वर्षको उमेरमा तिनको अस्त भयो।

[३३ पत्र]

ने.सं. २३१ (वि.सं. ११६८) भाद्रपद कृष्ण सप्तमी ... श्रीश्रीनरमल्लदेव पोहले लड्न आएका डोय (तिरहुते) जतिलाई खड्गले काटे।

ने.सं. ३३९ (वि.सं. १२७६) आषाढदेखि भाद्रसम्म पानी परेन; ठूलो अनिकाल पऱ्यो। आधा लोकको क्षय भयो।

ने.सं. ३४० (वि.सं. १२७६) कार्तिकदेखि ज्येष्ठसम्म एक द्रम्मले ४ माना मात्र चामल पाइने गरी अनिकाल भयो।

ने.सं. ३६१ (वि.सं. १२९८) श्रावण कृष्ण चतुर्थीको दिन पलाञ्चोकका जयसिंह पोहले उठी आगो लाए(?)।

ने.सं. ३६२ (वि.सं. १२९९) आश्विन कृष्ण षष्ठीको दिन ... गरी कितपाल (कीर्तिपाल) भारो नै भित्र पसे।

ने.सं. ३६२ (वि.सं. १२९९) चैत्र कृष्ण षष्ठी आदित्यवार मूलनक्षत्रको दिन सबै मिली खट बाँधी दुवह्ना(?) लाई घेरा हालियो। बाह्रौं दिनमा खुल्यो।

ने.सं. ३६२ (वि.सं. १२९९) ... पूर्णिमाको दिन राति पालखुह्निमा ठूला कीर्तिपाल भारोले लुटपाट मचाए; ग्रामवासीहरूलाई समेत काटे; रोक्न आउनेलाई ध्वस्त पारे; अनि खुल्यो।... क्वाछेंका पाल भारोलाई पक्रे। दश दिनपछि ह्लान (दस्तूर) दिइयो। राजज्योतिषी शिवज्ञान भारोको साइतअनुसार उक्त कारबाइ गरिएको हो।

ने.सं. ३६२ (वि.सं. १२९८) पौष शुक्ल पञ्चमीको दिन तिपुरले सङ्को (साँखु) मा घेरा हाल्यो; खुलेन। लड्न आउने एछिमी(?) हरू हारे। यसको ६ दिनपछि फर्पिङमा लड्न गए।...

ने.सं. ३६४ (वि.सं. १३०१) आश्विन कृष्ण द्वितीया राति लड्न गए। पलाञ्चोकमा अमरु महाथ काटिए। ... किल्ला बनाई महीना दिनमा विजय गरियो। लडाईं जिती जात्रा गरी फर्केर आए।

ने.सं. ३६१ (वि.सं. १२९८) ज्येष्ठ शुक्ल अष्टमीको दिन पाटनका कीर्तिपाल भारोले कान्तिपुरको इटुंबहाल किल्ला खुलाए।

ने.सं. ३५४ (वि.सं. १२९०) फाल्गुन कृष्ण सप्तमीको दिन त्रिपुर येटा सुदिवो यंथोमा बनेपालीहरू मिली लड्न आए। यी बनेपालीहरूले किल्ला घेरे।...

[३४ पत्र]

ने.सं. ३५५ (वि.सं. १२९२) चैत्र शुक्ल द्वादशी पलांचोक वार्निडोलको वंट चाखारेमा ... रहेको ... प्रमुखले तिपुरबाट सुन लिई ... ल्याइयो। पलांचोकेले वद्यंका भारादारलाई काटे।

ने.सं. ३४४ (वि.सं. १२८०) पौष शुक्ल प्रतिपदाको दिन ... गढ खुल्यो। .. ठूलठूला मानिस थिए। यस दिन भुइँचालो गयो। ... मिली बिसचों उठ्यो। ... रामसिंह राजा नै गएका थिए।

ने.सं. ३५० (वि.सं. १२८६) माघ शुक्ल सप्तमीको दिन पाटनमा देउपाटनले घेरा हाल्यो। खास किल्ला ...

...शुक्ल चतुर्थीको राति ठूलो हिमपात भयो (हिउँ पऱ्यो)। आधा पशु आदि मरे।

ने.सं. ३२४ (वि.सं. १२६०) कार्तिक कृष्ण एकादशीको दिन श्रीअभयमल्ल जन्मे। ५४ वर्षको उमेरमा, माघ शुक्ल पञ्चमीको दिन ती राजाको मृत्यु भयो।

ने.सं. ३४० (वि.सं. १२७७) भाद्र शुक्ल अष्टमीको दिन ठूलो पानी पऱ्यो; चार दिनसम्म घरबाट निस्कन भएन।

ने.सं. ३४७ (वि.सं. १२८३) माघ शुक्ल द्वितीयाको दिन श्रीअनन्तमल्लदेवका छोरा श्रीइन्द्रमल्लदेवको जन्म भयो। २१ वर्षको उमेरमा उनको मृत्यु भयो।

ने.सं. ३४८ (वि.सं. १२८४) मार्ग कृष्ण प्रतिपदाको दिन श्रीगनकमलदेवका छोरा श्रीराजदेवको जन्म भयो। २१ वर्षको उमेरमा भाद्र शुक्ल एकादशीको दिन उनको मृत्यु भयो।

ने.सं. ३४२ (वि.सं. १२७९) चैत्र शुक्ल षष्ठीको दिन श्रीजगणेकमल्लदेवका छोरा श्रीजगतमल्लदेवको जन्म भयो। ३१ वर्ष १ महीनाको उमेरमा आश्विन शुक्ल अष्टमीको दिन उनको मृत्यु भयो।

ने.सं. ३२६ (वि.सं. १२६३) चैत्र कृष्ण चतुर्थीको दिन क्वाछेंका अनन्तपाल भारोका छोरा कीर्त्तिपाल भारोको जन्म भयो। ४१ वर्षको उमेरमा उनको मृत्यु भयो।

ने.सं. ३५२ (वि.सं. १२८९) भाद्रपद कृष्ण नवमीको दिन डोय श्रीनान्यदेवका छोरा श्रीअर्जुनदेव जन्मे।

ने.सं. ३५८ (वि.सं. १२९५) वैशाख कृष्ण दशमीको दिन श्रीजयदेवका छोरा श्रीजुजुमल्लदेवको जन्म भयो। १९ वर्ष १ महीनाको उमेरमा उनको मृत्यु भयो।

[३५ पत्र]

ने.सं. ३६४ (वि.सं. १३००) कार्त्तिक कृष्ण तृतीयाको दिन श्रीजयदेवका छोरा श्रीजेतकेशदेवको जन्म भयो।

ने.सं. ३०३ (वि.सं. १२४०) चैत्र शुक्ल त्रयोदशीको दिन श्रीनरसिंहदेवका छोरा श्रीरामसिंहदेवको जन्म भयो। उनी डो ठाकुर (तिरहुते ठाकुर) हुन्।

ने.सं. ३४९ (वि.सं. १२८६) वैशाख कृष्ण नवमीको दिन श्रीजगतनेकमल्लदेवका छोरा श्रीजयसिंहमल्लदेवको जन्म भयो।

ने.सं. ३६६ (वि.सं. १३०३) वैशाख शुक्ल पञ्चमीको दिन श्रीराजदेवका छोरा श्रीअनन्तमल्लदेवको जन्म भयो। उनले ३५ वर्ष ११ महीना राज्य गरे। श्रावण कृष्ण त्रयोदशीको दिन उनको मृत्यु भयो।

ने.सं. ३४१ (वि.सं १२७८) चैत्र शुक्ल षष्ठी श्रीअनन्तमल्लदेवका छोरा श्रीअनखभीममल्लको जन्म भयो। २५ वर्षको उमेरमा फाल्गुन कृष्ण पञ्चमीको दिन अस्त भयो।

ने.सं. ३४७ (वि.सं. १२८३) माघ शुक्ल द्वितीया श्रीअनखमल्लदेवका छोरा श्रीइन्द्रदेवको जन्म भयो। २१ वर्षको उमेरमा, आश्विन कृष्ण षष्ठीको दिन उनको मृत्यु भयो।

ने.सं. ३५८ (वि.सं. १२९५) ज्येष्ठ शुक्ल प्रतिपदाको दिन श्रीजयभीमदेवका छोरा युवराज श्रीजयादित्यको जन्म भयो।

ने.सं. ३२६ (वि.सं. १२६२) पौष शुक्ल त्रयोदशीको दिन, श्रीजयसिंहमल्लदेवका छोरा श्रीजगत्देवको जन्म भयो। ३३ वर्ष ४ महीनाको उमेरमा चैत्र शुक्ल सप्तमी त्रिपुष्करयोगमा उनको मृत्यु भयो।

ने.सं. ३७० (वि.सं. १३०६) कार्तिक कृष्ण द्वितीयाको दिन श्रीजगत्मल्लदेवका छोरा श्रीजयकीर्तिमल्लदेवको जन्म भयो। एक महीनापछि जात्राको लागि आए।

ने.सं. ३७४ (वि.सं. १३११) ज्येष्ठ कृष्ण चतुर्थी श्रीजगत्मल्लदेवका छोरा युवराज श्रीजयन्तमल्लदेवको जन्म भयो। वर्ष ५।

ने.सं. ३०३ (वि.सं. १२४०) ... दशमीको दिन श्रीअरिमल्लदेवका छोरा श्रीअभयमल्लदेवको जन्म भयो। उमले ३९ वर्ष राज्य गरे । ७२ वर्ष ७ महीनाको उमेरमा, आषाढ शुक्ल अष्टमीको दिन उनको मृत्यु भयो।

ने.सं. ३९६ (वि.सं. १३३२) माघ शुक्ल द्वादशी बुधवार पुनर्वसुनक्षत्र प्रीतियोगको दिन श्रीअनन्तमल्लदेवका छोरा श्रीजयारिमल्लको जन्म भयो। ६९ वर्षको उमेरमा उनको मृत्यु भयो।

ने.सं. ३६७ (वि.सं. १३०४) आश्विन कृष्ण नवमीको दिन बनेपाली यंटाछेंका राबुत भारोको जन्म भयो।

[३६ पत्र]

ने.सं. ३८६ (वि.सं. १३२२) मार्ग कृष्ण षष्ठी सोमवार पूर्वाषाढानक्षत्र प्रीतियोगको दिन श्रीजयसिंहदेवका छोरा श्रीजयतुङ्गमल्लदेवको जन्म भयो। ४६ वर्ष ५ महीनाको उमेरमा, ज्येष्ठ शुक्ल षष्ठी आदित्यवार संध्या वेलामा उनको अस्त भयो।

ने.सं. ३९६ (वि.सं. १३३२) पौष कृष्ण अमावास्याको दिन रावुत श्रीजेतसिंह भारोका छोरा जोतसिंह रावुतको जन्म भयो।

ने.सं. ३८१ (वि.सं. १३१८) ज्येष्ठ कृष्ण त्रयोदशीको दिन, श्रीजयसिंहमल्लदेवका ल्याइतेपट्टिका छोरा जेत रावुतको जन्म भयो। ५२ वर्षको उमेरमा वैशाख कृष्ण तृतीया आदित्यबारको राति युथुनिमम्कं 'डोयिनि माम' (डुई माजु) देवीकहाँ तेजमाल रावुत मारिए।

ने.सं. ३९६ (वि.सं. १३३३) वैशाख कृष्ण षष्ठी श्रीयुवराज जयादित्यदेवका छोरा श्रीजयशक्तिदेवको जन्म भयो। ३९ वर्ष ५ महीनाको उमेरमा कार्त्तिक शुक्ल षष्ठीको दिन अस्त भयो।

ने.सं. ३७९ (वि.सं. १३१५) कार्त्तिक कृष्ण अमावास्याको दिन, कसं देशका चाहिने जति ब्राह्मणहरूले देउपाटनमा कैलासपूजा गरियो।

ने.सं. ३७८ (वि.सं. १३१५) चैत्र शुक्ल त्रयोदशी बुधवार हस्तनक्षत्रको दिन श्रीजयभीमदेव राजा र श्रीजयसिंहमल्लदेव युवराज यी दुवै राजाले पलांचोक देशलाई दबाई रहे; राति प्रत्याक्रमण गरियो; लड्न आउने जति खेत रहे।

ने.सं. ३७९ (वि.सं. १३१५) कार्त्तिक कृष्ण द्वितीया श्रीजयसिंहमल्लदेव युवराजले राति बलैले पसी यौक्वाठ कब्जा गरे। ... तेज भारो, राजकुलका ..., जसब्रह्म राजा, लखिधर रावुत, माधव भारो, जगत् जसमाल भारो, यति जनाले गुहार दिएका थिए।

ने.सं. ३६४ (वि.सं. १३०१) ज्येष्ठ कृष्ण प्रतिपदाको दिन, खण्डाधार डाँडोमा डोयहरू लड्न आए। (उनीहरूलाई) रोकेर राखियो। धेरै मानिस काटिए। दल-मुखियाका रूपमा राजा रामसिंह लड्न आएका थिए। रोकिराख्नेहरूमा चोछेंका भारादार जगतुब्रह्म पनि थिए। पछि जित भयो।

[१७ पत्र]

(अनि) राजा श्रीअनर्घमल्लदेव यात्रा गरी फर्केर आए।

ने.सं. ३७६ (वि.सं. १३१३) आश्विन शुक्ल चतुर्थीको दिन बहारक्वाठ (किल्ला) ले विद्रोह गऱ्यो। भोन्त (बनेपाली) श्रीजयभीमदेव, यूरा भारोलाई निकालियो। (यसको) तीन दिनपछि श्रीजशिमाल प्वहले नन्दल (हाँडिगाउँ) मा लुटपीट गरे।

ने.सं. ३७७ (वि.सं. १३१४) आश्विन कृष्ण द्वादशीको दिन श्रीजयसिंहमल्लदेव प्वह पींक्वाठभित्र पुगे। भोन्त (बनेपाली) श्रीजयभीमदेव, युरा भारोले कब्जा जमाएकोमा फिर्ता लिइयो।

ने.सं. ३७६ (वि.सं. १३१३) वैशाख कृष्ण द्वितीयाको दिन ... हार भयो। श्रीजयदेव राजाले ... ठाना हाली राखेको हुनाले श्रीजयसिंहदेव प्वह भक्तपुर भित्रिए।

ने.सं. ३७६ (वि.सं. १३१३) श्रावण शुक्ल अष्टमी राति भोन्त (बनेपाली) श्रीजयभीमदेव प्वहले, श्रीयुरा भारोले भण्डशालमा जाई लागी ठूलठूला मानिस (भारादार) हरूलाई निकाला गरे; धेरै चीजबीजहरू लुटी लिए। यम्बु, यङ्गाल र युरा भारो एक गठ भए; तिपुर राजकुल र मनिगल एक गठ भए। त्यंखाशी भन्ने ठाउँमा आक्रमण गरियो।

ने.सं. ३७७ (वि.सं. १३१३) मार्ग शुक्ल पूर्णिमा आदित्यवार मृगशिरा नक्षत्रको दिन उदयदेखि १९ घडी बितेपछि वृषलग्नमा श्रीजयदेव राजालाई देउपाटन राजलंखुमा मनसर पट्टबन्ध (राज्यारोहण) को विधान गरियो; प्रजाहरूलाई भोज दिइयो। ... यस वेला यिनका गोतियाहरले ... चारजना महाथ (महामात्य) हरू, चारजना चमर हम्कनेहरू; चारजना खड्ग लिने (खण्डागाह) हरू; चारजना प्रतिहार (द्वारे) हरू; चारजना कठिया (लट्ठी=दण्ड) लिनेहरू; एकजना उपाध्याय (गुरुज्यू); एकजना ज्योतिषी; एकजना कहिहामा(?); एकजना देव, यतिले वंसाह (कपडा बिछ्याई गरिनेविशेष स्वागत) मा भाग लिए। पाटनका (देउपाटनका) जति राजवासमा राजाको आशौच बारी बसे। राजा खाली हुँदा प्रजाहरूले स्नान गरे; गोत्रदान गरियो।

[३८ पत्र]

ने.सं. ३७५ (वि.सं. १३१२) श्रावण कृष्ण सप्तमी मङ्गलवार भरणीनक्षत्रको दिन पुह भारो र उनका छोराले चोरी गरेका हुनाले श्रीजयसिंहमल्लदेव प्वहले निकाली दिए।

ने.सं. ३७४ (वि.सं. १३११) आश्विन कृष्ण चतुर्दशीको दिन राति भ्वन्त श्रीजयदेव प्वहले किल्लामा रहेको सुन लिएको हुँदा नेपिंक्वाठ र टोख्यांक्वाठले विद्रोह गरे।

ने.सं. ३७५ (वि.सं. १३१२) आषाढ शुक्ल तृतीया सोमवार पुनर्वसुनक्षत्र ध्रुवयोगको दिन ठूलो भूकम्प भयो; १५ दिनदेखि एक महीनासम्म 'देश' छोडी बाहिर रहनुपऱ्यो। अनेक देवल घरहरू भत्के। श्रीअभयमल्लदेवको विजयराज्यमा (यो भूकम्प भएको हो)। श्रीअभयमल्ल समेत तीन भागमा एक भाग प्रजाको मृत्यु भयो।

ने.सं. ३७६ (वि.सं. १३१२) माघ कृष्ण तृतीयाको दिन राति श्रीजयदेव प्वहले निपींक्वाठ् दखल गरे। भोलिपल्ट श्रीजयभीमदेवले फिर्ता लिए। चोछेंका आनन्द भालाई बाँधी मारे।

ने.सं. ३६२ (वि.सं. १२९८) माघ कृष्ण पञ्चमीको दिन रातिदेखि सात दिनसम्म ठूलो हिउँ पऱ्यो। तल तलसम्म पऱ्यो। पशुहरू मरे।

ने.सं. ३६४ (वि.सं. १३०१) आषाढ कृष्ण अमावास्याको दिन ठूलो पानी पऱ्यो। चार दिनसम्म घरबाट बाहिर निस्कन भएन। महामारी दुर्भिक्ष भयो।

ने.सं. ३६६ (वि.सं. १३०२) मार्ग शुक्ल सप्तमीको दिन कपा (कपन) बाट लड्दै भोयोथली (भुंथली) सम्म आएका डोयहरू घेरिए; धेरै मानिस काटिएपछि जित भयो।

ने.सं. ३६२ (वि.सं. १२९९) ज्येष्ठ कृष्ण चर्तुदशीको दिन दुवै भ्वन्त (बनेपाली) ले चायक्वाठ कब्जा गरे।

ने.सं. ३६२ (वि.सं. १२९९) द्विराषाढ कृष्ण अष्टमीको दिन गुन्देक्वाठ गोछेक्वाठ खुले। क्वाछेंका कीर्तिपाल भारोलाई पकडी ल्याई कैद गरियो; श्रावण शुक्ल प्रतिपदाको दिन बन्धनमुक्ति भयो। यथभोतजेह प्वहलाई त्रिपुरले निकालिदियो।

ने.सं. ३६५ (वि.सं. १३०१) पौष कृष्ण षष्ठीको दिन नुवाकोटका कह्नहदेवको मृत्यु भयो।

ने.सं. ३७० (वि.सं. १३०६) मार्ग शुक्ल चतुर्थीको दिन श्रीअनन्तमल्लदेवले जोभारोका छोरा भारोलाई युथोनिमम्बाट निकाले। श्रीजयसिंहमल्लदेव प्वहले भोन्त फु भारोलाई पक्रे।

[३९ पत्र]

ने.सं. ३(७०) (वि.सं. १३०७) श्रावण शुक्ल सप्तमीको दिनदेखि महीनादिनभर ठाना हालियो। युंथोनिमम् र कठ एक गठ भई चारैतिरबाट घेरा हालियो। श्रीजयसिंहमल्लदेव प्वहले निकालिदिए।...

ने.सं. ३७६ (वि.सं. १३१३) द्वितीय आषाढ शुक्ल द्वादशीको दिन श्रीजयदेव राजाको मेनंटुटिमा नागपट्टबन्धको विधिविधान गरियो। नह्री प्याखं (नृत्य विशेष) नचाइयो; ...। यस साल श्रावण शुक्ल द्वादशीको दिन उदयदेखि १८ घडी बितेपछि, श्रीजयदेव राजाको एन्दलमा पनि पट्टबन्ध गरियो।

ने.सं. ३७४ (वि.सं. १३११) आश्विन कृष्ण द्वितीया आदित्यवार अश्विनीनक्षत्र हर्षणयोगको दिन देउपाटन, ढंछे आदिले उदयदेखि ६ घडी बितेपछि श्रीजयदेव राजाको पट्टबन्ध गरियो। राजसामग्री सम्पूर्ण (पाँचै) राखिएका थिए। सुनौलापत्र छत्र, हीराधार छत्र, ह्नकन छत्र, कनकदण्ड छत्र, सिंहध्वज। ढोक २, खिजा ८, ठूला काहल १६, ट्वाक काहल २४, छत्रधर ३। गुरीछेंमा राजाद्वारा ढाल तरबार राख्ने कार्य भयो। बनेपाली भह्रिही (भट्टारिका=देवी) कहाँ पताका टाँगियो। गोतियाहरूले कोटाय(?) गरे।

ने.सं. ३५२ (वि.सं. १२६२) चैत्र, श्रीअभयमल्लदेवको विजयराज्यमा ठूलो अनिकाल पऱ्यो। एक द्रम्मले दुइ कुडव मात्र चामल पाइने भयो। एक द्रम्मले नून तेल एक पल मात्र पाइने भयो। सुन एक पलको मूल्य द्रम्म पल पौने तीन भयो। एक कर्ष चाँदीको २० द्रम्म पऱ्यो। पह्रिपो(?) को ७२ द्रम्म पऱ्यो। खष्टखण्डा(?) को २४ द्रम्म पऱ्यो। यो भाउ वर्षभरि नै रह्यो। तीन भागमा एक भाग जनताको मृत्यु भयो। यस वेला पलांखचो (पलांचोक) का श्रीउदयसिंहदेव, महाथ उदमाल भाको विरुद्ध त्रिपुर, देउपाटन, बनेपा, नुवाकोट, फर्पिङ, एक गठ भए। पलांचोकले यिनीहरूलाई रोक्यो। पछि हटी चण्डेश्वरचोमा किल्ला बनायो। बनेपाबाट धान लियो। यसपछि जेवछेंमण्डलीले सुन लिई पलांचोकले ... ठूलो आगो लगायो।

[४० पत्र]

ने.सं. ४१६ (वि.सं. १३५२) मार्ग शुक्ल त्रयोदशी मङ्गलवार अनुराधा नक्षत्र १७ घडी, शूलयोग ३७ घडी भएको वेला श्रीश्रीजयतुङ्गमल्लदेवका जेठा छोरा श्रीश्रीजयरुद्रमल्लदेवको जन्म भयो। तिनका छोरा जयवीरमल्लदेवको मृत्यु ने.सं. ४४२ (वि.सं. १३७८) पौष कृष्ण द्वादशीको दिन भयो।

ने.सं. ४०८ (वि.सं. १३४४) मार्ग शुक्ल प्रतिपदाको दिन श्रीजयसिंहमल्लदेवको अस्त भयो।

ने.सं. ४१० (वि.सं. १३४६) फाल्गुन कृष्ण प्रतिपदाको दिन जयतारि (जितारिमल्ल) आई नुवाकोट दख्खल गरे। बुङ्मतीको देवलमा (राता मछिन्द्रनाथकहाँ) गई कोश चढाए। देउपाटनमा पश्चिम ढोकाबाट पसे। यसपछि अङ्काल(?) दिई फूल चढाइयो। उप्रहाथ(?) पश्चिम द्वारमा राखियो। यसपछि गाउँहरूमा आगो लाइदिए। एक महीनासम्म ललितपुरमा किल्ला जमाई बसे। किल्ला फुटेन।

ने.सं. ४१३ (वि.सं. १३५०) श्रावण शुक्ल त्रयोदशी राति, पलांचोकमा कैदमा परेका जयानन्ददेव आफ्नै बलद्वारा कैदबाट छुटे। पछि जयशक्तिदेव पलांचोकमा पुगी फेरि कैद गरी नेल ठोके।

ने.सं. ४१७ (वि.सं. १३५३) माघ शुक्ल द्वितीया युथुनिमम्का श्रीजयतुङ्गमल्लदेव र बनेपाली जयशक्तिदेव प्वह मिली स्वंख्यामा लड्न गए। पाँचौं दिनमा खुलाए। ... लूट गरियो। आगो लाइयो। पाटनले लडाईंलाई रोकें।

ने.सं. ४१७ (वि.सं. १३५४) आषाढ शुक्ल पञ्चमीको दिन, श्रीअनन्तमल्लदेवको विजयराज्यमा श्रीपशुपति भट्टारकलाई ध्वजा चढाइयो।

ने.सं. ४१९ (वि.सं. १३५६) भाद्र शुक्ल त्रयोदशी बुधवारको दिन त्रिपुर, देउपाटन र पाटन मिली यंवु यंगल फर्पिङमा ठाना हाली वंप्याछेमा आक्रमण गरियो।

ने.सं. ४२० (वि.सं. १३५६) पौष कृष्ण अमावास्याको दिन राति डोयहरू असनिमंमा लड्न आए। त्यहाँ ठाना हालियो। माघ कृष्ण द्वादशीको दिन डोयहरू लड्दै जित्दै आए; त्रिपुर र असनिमं दखल गरे। फाल्गुन शुक्ल पञ्चमी भरणीनक्षत्र वृहस्पतिवारको दिन

[४१ पत्र]

खण्डखुरी भन्ने ठाउँबाट खार्पिथली कब्जा गरी मितिली कब्जा गर्न डोयहरू लड्दै आए। भोलिपल्ट चुनिगलमा पस्न खोजे; तर खुलेन। वार्यानिमं बखुरिबहीमा सातजना डोयहरू काटिए। त्यंखाडोलमा तीनजना काटिए। बलुखा जलधुनी कब्जा गरी (डोयहरू) ब्रह्मपुरमा पनि पसे। यति भएपछि तिपुरले दण्ड तिऱ्यो। मन्द्रपालले ... रोपनीपिच्छे ६ द्रम्म, घरपिच्छे ४ द्रम्मको दरले प्रजासँग उठाई (डोयहरूलाई) बुझाइदिए। चैत्र शुक्ल सप्तमीको दिन लड्न आएका डोयहरू फर्के। ... सलछेंका पण्डित जयजु, बनेपाली श्रीजयशक्तिदेव, श्रीअनन्तमल्लदेवद्वारा डोयहरूलाई बोलाएर ल्याउने काम भएको थियो।

ने.सं. ४२३ (वि.सं. १३६०) वैशाख शुक्ल तृतीयाको दिन डचमगुंक्वमा ... तिपुर र मनिगलले आक्रमण गरे। ठाकुर नै लड्न गएका थिए। प्रतिरोध गर्नेहरूले दुवै दललाई (तिपुर र मनिगललाई) भङ्ग गरे ।

ने.सं. ४२४ (वि.सं. १३६१) चैत्र कृष्ण दशमीको दिन वखाछें किल्लामा विद्रोह भयो। ... लागि पूजा गरियो। क्वाथछेंकी देवीकहाँ वलि दिइयो। ... ३१ जना गला रेटेर मारिए।

ने.सं. ४२५ (वि.सं. १३६२) आषाढ शुक्ल पञ्चमीको दिन भक्तपुरबाट लडाइँ गर्न प्रस्थान गरियो; आगो लगाएपछि फर्पिङ खुल्यो। यंपमा गढ बनाई बसे। त्रिपुर, मनिगल आदि तीनै देश र नुवाकोट मिली उक्त आक्रमण गरिएको थियो। पाटनले सुन लिई यसको समर्थन गरेको थियो।

ने.सं. ४२५ (वि.सं. १३६२) श्रावण शुक्ल द्वितीयाको दिन बनेपाले चोछेंमा आक्रमण गऱ्यो; विद्यापीठमा त्रिपुरले सो आक्रमणलाई दबायो। बाटो बन्द गरियो; दुवै मिले। अनि बनेपा पछि हट्यो।

ने.सं. ४२७ (वि.सं. १३६३) पौष शुक्ल अष्टमीको दिन वप्याछें किल्लामा विद्रोह भयो। दिनमा श्रीभोन्त (बनेपाली) जयशक्तिदेवले किल्ला खुलाए। जयशक्तिदेव आफैं गई विद्रोहीहरूमध्ये पाँचजनालाई पक्रे। विद्रोह गराउने जयचन्द्र हुन्; उनी फर्पिङ्गबाट आएका थिए। क्वाठनायक (किल्लाका रक्षक) शिरकेश मूलमीलाई बेकारमा नै पक्रनुपऱ्यो। पक्रिएको आठ दिनपछि उनको मृत्यु भयो। पलंगमा राखी उनको शव उठाइयो।

[४२ पत्र]

ने.सं. ४२८ (वि.सं. १३६५) चैत्र कृष्ण त्रयोदशी ... यो किल्ला पूरा भएको दिन। यस साल त्रिपुरका श्रीजयतुङ्गमल्लदेवले ह्निप्यक्वाठ, नवलिङ्गक्वाठ र नुवाकोट खुलाए। बनेपा ... खुल्यो।

ने.सं. ४२७ (वि.सं. १३६४) श्रावण शुक्ल सप्तमीको दिन श्रीअनन्तमल्लदेवले आफ्नो प्रभुत्वद्वारा आफ्नो भण्डारका सारा सरसामान झिकी पशुपतिनाथलाई चढाए। तिपुरको देवभण्डार झिकी त्यो पनि पशुपतिनाथलाई चढाई बनेपा गए। यसको एक वर्षपछि (वि.सं. १३६५ श्रावण कृष्ण त्रयोदशीको दिन) उनको मृत्यु भयो। चार दिनसम्म दाहसंस्कार हुन सकेन। अनि ... राजदीपमा लगी दाहसंस्कार गरियो। यसपछि बनेपालीलाई देउपाटन ल्याउन नपाउने भयो।

ने.सं. ४२५ (वि.सं. १३६२) चैत्र कृष्ण चतुर्दशी शुक्रवारको दिन असनिमम् तिपुर आदि तीनै देश एक भई मिली लड्न गए। श्रीजयशक्तिदेवले (दलमुखी भई) काटे। तिपुर लडाइँमा हाऱ्यो। येथोविहार गनण्डमलनदेवका पण्डे भालाई खड्गले काटियो। जम्मा ५० जना मरे। दुंथो योटामलनदेवको छाना(?) भित्र पसी यंल्यको टाउको काटियो।

ने.सं. ४३१ (वि.सं. १३६७) माघ कृष्ण चतुर्दशीको दिन तीन प्रहर जाँदा डोयहरूले ललितपुर खुलाए। ठँठिबिबाट मनिगल (मङ्गलबजारभेकको ठाउँ) सम्म दखल गरे। सुनधारा गजुहि देवताको कोप भयो। ब्राह्मणहरू र सारा पात्रहरू (ललितपुरका तात्कालिक शासकहरू) पनि कैद गरिए। किल्ला आदि ठाउँहरू ध्वस्त पारिए। यति भएपछि (डोयहरूले) लड्न आउँदा लागेको खर्च दण्डको रूपमा (प्रजाहरूसँग) उठाए। सम्पूर्ण माञ्यंपाटमा आगो लाइयो। श्रीवेतनदेव, श्रीजयशक्तिदेव, मेघचन्द्र ढ्वाका राउत यी चारजनालाई डोयहरूले बोलाएर राखे (आश्रय दिए)। श्रीजयशक्तिदेवद्वारा डोयहरूलाई बोलाएर ल्याउने काम भएको थियो।

ने.सं. ४३२ (वि.सं. १३६८) कार्तिक शुक्ल द्वादशी उत्तरभाद्र नक्षत्र आदित्यवारको दिन ... सारा देवालय आदि पनि आगो लाइए। ध्वस्त गरिए। जयशक्तिदेवले यस वेला ... सारा प्रजा ... डोयहरूलाई

[४३ पत्र]

कार्तिक कृष्ण ... को दिन देउपाटनको (पशुपतिनाथको मन्दिरको) सारा कोश एकाइसवटै झिकेर लगे। यसपछि सांगातिर लागे। बनेपादेखि तरी (तराई) सम्मका मानिस (केही) काटिए। फाल्गुन शुक्ल अष्टमीको दिन, डोय भारादारहरू (यहाँ) राज्य गर्न नसकी फर्केर गए।

ने.सं. ४३३ (वि.सं. १३६९) फाल्गुन कृष्ण प्रतिपदाको दिन खस राजा रिपुमल्लले बुङ्मतीमा महास्नान गराई कोष आदि चढाए। देउपाटनका भट्टारक (पशुपतिनाथ) लाई प्रसन्न पारे। कान्तिपुरका चैत्य (स्वयम्भूनाथ) मा पूजा गरी त्यहाँ बहालका ब्रतबन्ध गरे जति जम्मैलाई भोज खुवाए। १८ दिन बसी फर्केर गए।

ने.सं. ४३३ (वि.सं. १३७०) वैशाख शुक्ल नवमी शुक्रवार, डोयहरूलाई धपाई फर्केका श्रीजयरुद्रमल्लदेव ठूलो जात्रा गरी चनिगलमा भित्रिनुभयो। भित्रिएको दशौँ दिनमा रावुत जेतराम भारोका छोरा तेजराम भारो यछेंका चोखन भारो ज्ञान भारो, खनि मन्दात भारो आदि पाँचजना आँखा झिकी मारे। यस कुराको प्रबन्ध गर्ने पसलछेंका ब्राह्मण श्रीराजरहस्पति हुन्।

ने.सं. ४३२ (वि.सं. १३६८) मार्ग शुक्ल तृतीयाको दिन तीन प्रहर जाँदा बनेपाले नाला ... तिपुरले हतियार उठायो। मानिसहरू मारिए। चोछेंका श्रीजन भा, अखराम मूलमी, तेजराम ... मूलमी, जयसिंह आदि जम्मा ६० जना। श्रीजयरुद्रमल्लदेवको विजयराज्यमा उक्त घटना भएको हो ...। आमा श्रीपद्मलदेवीको पनि। ...

ने.सं. ... माघ शुक्ल त्रयोदशीको शुक्रवार चित्रानक्षत्रको दिन क्वाठछेंको खोवण्ठ सरस्वतीको स्थापना गरियो। यसको जजमान श्रीसयजुकी पत्नी हुन्।

ने.सं. ४३५ (वि.सं. १३७२) वैशाख कृष्ण पञ्चमी बुधवारको दिन वङ्कोली भाको विवाह भयो। सोही वैशाख कृष्ण एकादशी बुधवार उत्तरभाद्र नक्षत्रको दिन चोछेंका पात्र अपुटि भाले 'भरी' (पत्नी) तुल्याउने विधान गरेका थिए।

ने.सं. ४३५ (वि.सं. १३७२) वैशाख शुक्ल पञ्चमीको दिन श्रीजयरुद्रमल्लदेव गोकर्ण किल्लामा घेरा हाल्न गए। ज्येष्ठ शुक्ल पञ्चमी शुक्रवारको रातिसम्म किल्ला खुलेन।

[४४ पत्र]

ने.सं. ४३९ (वि.सं. १३७६) आश्विन कृष्ण सप्तमी ... रुद्रमल्लदेवले राजवास किल्ला बनाउन लाए। यसमा पाटनका तीनै (महापात्र) को सहयोग लिइएको थियो।

ने.सं. ४४० (वि.सं. १३७७) भाद्र शुक्ल सप्तमीको दिन ... देवको ... विवाह भयो।

ने.सं. ४४० (वि.सं. १३७७) चैत्र कृष्ण द्वादशीको दिन देउपाटनमा श्रीजयारिमल्लको राज्याभिषेक गरियो।

ने.सं. ४३८ (वि.सं. १३७४) द्वितीय पौष कृष्ण एकादशीको दिन बनेपाले ... आएको हुँदा सेल्ल किल्ला ...

ने.सं. ४३६ (वि.सं. १३७३) आषाढ शुक्ल द्वादशी शनैश्चरवारको तीन प्रहर जाँदा सुयोधन ... चोर पक्री ल्याइयो। यस महीनामा तलमण्डे (तौमढी) का देवताको पसीना आयो; आँसु आयो। चार महीनापछि आँप सुन्तला जत्रा असिना पऱ्यो। सारा बाली नष्ट भयो। ... अनिकाल पऱ्यो। चार भागमा एक भागको मृत्यु भयो।

ने.सं. ... कृष्ण एकादशी, श्रीजयरुद्रमल्लदेवले क्वाछेंका तेजपाल भारो बविगोछेंका ... भारोलाई निकाला गरे।

ने.सं. ४३५ (वि.सं. १३७२) भाद्र शुक्ल त्रयोदशीको दिन लंको लाछेंका बोद मूलमी र कापीको कैदमै मृत्यु भयो। स्वास्नीहरूले प्रायश्चित्त गर्नुपऱ्यो। प्रेतक्रिया ब्राम्हणद्वारा गराइएन।

ने.सं. ४३८ (वि.सं. १३७४) मार्ग शुक्ल एकादशीको दिन श्रीजयरुद्रमल्लदेवले तलङ्गुम्पल्ली नुवाकोट कब्जा गरे।

ने.सं. ४३५ (वि.सं. १३७२) आषाढ कृष्ण चतुर्थीको दिन त्रिपुरले साखरकोटमा नुवाकोटको लश्करलाई काटी धपायो।

ने.सं. ४१३ (विं.सं. १३५०) फाल्गुन शुक्ल अष्टमीको दिन श्रीजयादित्यदेवको मृत्यु भयो।

ने.सं. ४४१ (वि.सं. १३७८) चैत्र शुक्ल द्वितीयाको दिन ... खसहरू लड्दै आए। त्रिपुरको 'राजवास' किल्ला भत्काए।

ने.सं. ४४३ (वि.सं. १३८०) भाद्र शुक्ल पञ्चमीको दिन, श्रीजयराजदेव र लकसका ज्योतिराम महाथ (महामन्त्री) भारादारले बनेपा किल्ला कब्जा गरेकोमा फर्पिङ मनिगल त्रिपुरले ...

[४५ पत्र]

ने.सं. ४४० (वि.सं. १३७६) पौष महीनामा ठूलो हिउँ पऱ्यो। पोनच्यङदेखि धारणी गण्डकीसम्म र चनिगलभित्र पनि हिउँ पऱ्यो।

ने.सं. ४४१ (वि.सं. १३७७) फाल्गुन कृष्ण नवमीको दिन श्रीजयरुद्रमल्लदेवका जेठा छोरा श्रीजयवीरमल्लदेवको जन्म भयो। ने.सं. ४४२ (वि.सं. १३७८) पौष कृष्ण चतुर्दशीको दिन मृत्यु भयो।

ने.सं. ४४२ (वि.सं. १३७९)आश्विन कृष्ण द्वितीयाको दिन सननिमम् नकछेंमा ब्रह्मयुद्ध भयो।

ने.सं. ४४४ (वि.सं. १३८०) माघ शुक्ल दशमीको दिन योद्यं बहिलीमा ईंट छाप्ने काम गरियो ...।

ने.सं. ४४० (वि.सं. १३७७) ज्येष्ठ शुक्ल अष्टमीको दिन श्रीजयरुद्रमल्लदेवले नाच नाचे; पिशाच भई नाच्ने दास भारोले भाग नलिई फुटी भित्रै नाच्दा उनको मृत्यु भयो। राजा जयारिमल्लको उपस्थितिमा नाच नचाइएको थियो। नृत्यको नाम 'रत्नागत' थियो। ग्रन्थकार शङ्खलङ्खुका पण्डित हुन्। ...

ने.सं. ४४३ (वि.सं. १३७९) माघ कृष्ण द्वितीयाको दिन गण्डान्त वेलामा श्रीजयरुद्रमल्लदेवका माहिला छोरा त्रिभुवनमल्लदेवको जन्म भयो। ने.सं. ४४४ (वि.सं. १३८१) आश्विन कृष्ण चतुर्दशीको दिन उनको मृत्यु भयो।

ने.सं. ४३७ (वि.सं. १३७३) फाल्गुन कृष्ण दशमी बृहस्पतिवार धनिष्ठानक्षत्रको दिन पलांचोकमा राजा श्रीश्रीजयानन्दकी ल्याइते पत्नीतर्फबाट श्रीजयराजदेवको जन्म भयो।

ने.सं. ४३८* (वि.सं. १३७५) वैशाख शुक्ल त्रयोदशीको दिन ग्वलंदेश (देउपाटन) मा ब्राह्मणहरूद्वारा रुद्रीपाठ गराइयो। श्रीजयानन्द राजाले ...

यस साल त्रिपुरबाट श्रीजयरुद्रमल्लदेव नुवाकोटमा हमला गर्न पुगे। खुलेन।

ने.सं. ४४० (वि.सं. १३७६) फाल्गुन कृष्ण चतुर्थीको दिन सखु भाले आफ्नी स्वास्नीकहाँ आएका भीम् भालाई पञ्ची छुरीले हाने। यस कारण श्रीजयरुद्रमल्लदेवले सखु भालाई पञ्ची शासना गरे। क्वाठछेंमा ... काटे।

ने.सं. ४४४ (वि.सं. १३८०) द्वितीय पौष कृष्ण षष्ठीको दिन तेजा दल आई वाक्वाठ (किल्ला) भित्र पस्यो।

ने.सं. ४४४ (वि.सं. १३८०) माघ शुक्ल सप्तमीको दिन त्रिपुरको पर्खाल बनाउने काम गरियो। बन्देबाट ईंट ल्याई चैत्र महीनासम्ममा सेवाद्वारा (जनश्रमदानद्वारा) ईंट छाउने काम श्रीजयरुद्रमल्लदेवले गर्न लाए।

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* लेखकको भूलले मूलमा ४४८ दिइएको छ। वास्तवमा सो ४३८ हो भन्ने कुरा प्रसङ्गबाट स्पष्ट थाहा पाइन्छ।

[४६ पत्र]

ने.सं. ४४८ (वि.सं. १३८५) भाद्र शुक्ल नवमीको दिन महामारी फैलियो। एक द्रम्मको एक पाथी मात्र चामल पाइने भयो।

ने.सं. ४४९ (वि.सं. १३८६) फाल्गुन शुक्लदेखि ठूलो महामारी फैलियो; भाद्रसम्म दिनको शय जना जति मरे। यस महामारीको नाम 'कनि-मरक' हो।...

ने.सं. ४४८ (वि.सं. १३८४) फाल्गुन शुक्ल सप्तमीको दिन खस राजा आदित्यमल्ल लड्न आए; नुवाकोट कब्जा गरे; पाँच दिनपछि शाङ्खरक्वाठ कब्जा गरी (उपत्यकाभित्र) पसे। तीनै शहरमा आगो लगाइदिए। ललितपुर पुलबहिलमा रहेर २२ दिनसम्म घेरा हालेर बसे। तर किल्ला फुटेन।

ने.सं. ४४६ (वि.सं. १३८२) माघ शुक्ल तृतीया। तिरहुतका राजा हरसिंहदेवले रैतीहरू जम्मा पारी आफू अघि सरी मिथिलाबाट दिल्लीका तुरक (गयासुद्दीन तुगलक) माथि जाइलागे। सिम्रौनगढ ध्वस्त पारियो। तिरहुतका राजा मन्त्री आदि सबै उठी भागे। केही कालपछि फेरि पसे। केही कालपछि राजग्राम दोलखामा आउँदा टिपाटमा (तीनपाटनमा) राजा हरसिंहदेवको मृत्यु भयो। यिनका छोरा मन्त्री दुवै कैद गरिए। परिवार पनि समातियो। शरण मागे। राजग्रामका भारादारले जम्मै धन हात लाए।

ने.सं. ४४६ (वि.सं. १३८३) प्रथम आषाढ पूर्णिमाको दिन श्रीजयरुद्रमल्लदेवको मृत्यु भयो। भोग वर्ष ३०, महीना ८। ... हा भरि १, राखि १ श्रीजयरुद्रमल्लदेवको साथ सती गए।

ने.सं. ४५० (वि.सं. १३८७) चैत्र कृष्ण एकादशीको दिन अभयराम मूलमीले बनेपाको इलाकामा रहेको मझिबहारक्वाठमा विद्रोह गरे।

ने.सं. ४५२ (वि.सं. १३८९) वैशाख कृष्ण द्वितीयाको दिन, नुवाकोटका गज र पलांचोकका जयराजदेव ब्रास्मखामा मिले।

ने.सं .४५० (वि.सं. १३८६) पौष कृष्ण त्रयोदशीको दिन युथनिमंमा ठकुर नभएका हुँदा दक्षिण (मधेश) तिर पसी दुइजना राजकुमार भित्र्याइए। चनिगल ... (नायकदेवीसँग) हरिचन्द्रदेवको र कामादेवीसँग गोपालचन्द्रदेवको विवाह भयो।

ने.सं. ४५३ (वि.सं. १३९०) चैत्र शुक्ल त्रयोदशीको दिन, ङ्वाक्वाठमा विद्रोह भयो। बनेपाले विद्रोह गरेको हो। शिरपति देशाल दुश्यङ्ख क्वटन रजत र त्रिपुर मिलेका थिए।

[४७ पत्र]

ने.सं. ४५१ (वि.सं. १३८७) फाल्गुन शुक्ल अष्टमी क्वाथछेंकी देवीको खटको सुनको छानाको प्रतिष्ठा गरियो। जजमान चोंङ्वलछेका जयपति मूलमी थिए।

ने.सं. ४५५ (वि.सं. १३९२) ज्येष्ठ शुक्ल षष्ठीको दिन श्रीहरिचन्द्रदेवको बलप्रयोगद्वारा मृत्यु भयो।

ने.सं. ४५१ (वि.सं. १३८८) ज्येष्ठ शुक्ल द्वादशी तलमण्डेको यन्टामण्डोमा ध्वजा चढाइयो। यस दिन बनेपाली श्रीयुविछेंका भारादार लडाइँमा. डटे; त्रिपुर यसमा पसी ... पक्रयो।

ने.सं. ४५२ (वि.सं. १३८८) मार्ग शुक्ल पूर्णिमाको दिन चण्डेश्वरले राजग्राम कब्जा गरे।

ने.सं. ४५२ (वि.सं. १३८९) श्रावण शुक्ल नवमी भोन्त (बनेपाली) श्रीराजदेव बसेको बनेपा क्वाठमा महाथ अनखराम भारो र अरू एक भई मिली घेरा हाले; यस विषयमा परस्परमा मेलमिलाप गरियो। तिपुरका अभयराम मूलमीले कपनक्वाठ कब्जा गरे।

ने.सं. ४५२ (वि.सं. १३८९) आश्विन शुक्ल द्वितीयाको दिन ६७ वर्ष २ महीनाको उमेरमा श्रीश्रीपदुमलदेवीको मृत्यु भयो।

ने.सं. ४५२ (वि.सं. १३८९) आश्विन कृष्ण प्रतिपदा सोमवारको दिन साँखुमा अभङ्गपतिराज र उनका भाइ सखू मूलमी यी दुइजना मिली ब्राह्मणका गहना लिए। ब्राह्मणहरूले उनीहरूलाई त्यहाँबाट निकाले; अनि अनेकराम महाथले मार्न लाए।

ने.सं. ४५३ (वि.सं. १३९०) वैशाख कृष्ण तृतीयाको दिन हरिचन्द्र कुमर तीन वर्षपछि त्रिपुर यिथुनिममा पसे। भारादार थयितले हतियार उठाई सारालाई एक गठ पारे। ... यसपछि हरिचन्द्र कुमर भागी कान्तिपुरमा जानुभयो।

ने.सं. ४५२ (वि.सं. १३८९) आषाढ कृष्ण पञ्चमीको दिन राति हरिचन्द्रदेव आई भारादार दुश्यङ्ख कस्त, केशराम दलवयि, मडिकसहित बलैले बुगन्न राजदरबारमा प्रसे। यसको भोलिपल्ट भारादार मघराम र देशपति दुवैलाई मारे। भारादार थयितलाई निकालिदिए।

[४८ पत्र]

ने.सं. ४५३ (वि.सं .१३९०) भाद्र कृष्ण अष्टमीको दिन, त्रिपुर र मनिगल एक भई मिली फर्पिङमा हमला गर्न गए; तर खुलेन। ... त्रिपुर र मनिगलले सुन लिए।

ने.सं. ४५४ (वि.सं. १३९०) माघ कृष्ण त्रयोदशीको दिन अनेकराम महाथ भा, कस्त भा आफैं गई बोदेदेशमा आगो लाए। खानै नपाई ठूला साना गरी २४ जना मानिस मरे। रांगा ४६, गाई बाच्छा ११६, बाखा भेडा ५८, कुखुरा, कुकुर, भंगेरा, परेवा आदि पनि मरे।

ने.सं. ४५४ (वि.सं. १३९१) द्वितीय आषाढ कृष्ण एकादशीको दिन जयसिंहदेवले गजको विरुद्ध नुवाकोटमा विद्रोह गरे।

ने.सं. ४५४ (वि.सं. १३९१) भाद्र शुक्ल सप्तमीको दिन थयित भा ललितपुरभित्र पसे। सखुपतिराज चाहिं भित्र पस्न नपाउँदै खसद्वारा मारिए। अरू जम्मा चालीस जना परे। फाल्गुन कृष्ण प्रतिपदाको दिन दण्ड उठाईकन खसहरू फर्के। खसहरूले साँखुमा आगो लाए।

ने.सं. ४५४ (वि.सं. १३९१) अधिक आषाढ कृष्ण एकादशी नुवाकोटमा विद्रोह भयो। गजका छोरा रोहिदास कुमरको मद्दतले जयसिंहदेवले त्रिपुरलाई दबाई ... आफैं राज्य गरे। यसको चार महीनापछि गजले आफैं पनि अघि सरी त्रिपुर, बनेपा, मनिगल, फर्पिङसँग एक भई मिली नुवाकोटमा घेरा हाले; किल्ला फुटेन। अनि घेरा हाल्न गएका गज माघ कृष्ण त्रयोदशीको दिन फर्केर आए।

ने.सं. ४५७ (वि.सं. १३९३) कार्तिक शुक्ल अष्टमीको दिन अभयराम मूलमी र महाथ अनेकराम गोकर्णमा गए(?) चार दिनपछि कान्तिपुरको येथोबहार किल्लामा घेरा हालियो। ... नवौं दिनमा किल्ला खुल्यो। आठ दिनपछि युचिनिम किल्लामा घेरा हालियो। ६ दिनपछि खुल्यो। चार दिनपछि नन्दल किल्लामा घेरा हालियो, खुलेन। ... चाहिने जति हाले।

ने.सं. ४५७ (वि.सं. १३९३) मार्ग कृष्ण प्रतिपदाको दिन अभयराम मूलमी युथनिमंमा सेवा गर्न पुगे। ६ दिनपछि यंटा किल्ला भत्काइयो। आठ दिनपछि अभयराम मूलमीले देवलदेवीको सेवा गरे

[४९ पत्र]

आठ दिनपछि वंटापीठमा शपथ खाइयो। बनेपाली भारादार अनेकराम महाथ, अभयराम मूलमी थयित भाले दिउँसो शपथ खाए।

ने.सं. ४५६ (वि.सं. १३९३) श्रावण शुक्ल चतुर्थी त्रिपुर राजकुल र अभयराज मूलमी, थयित भा एक भई मिली 'झरें' ठड्याए; पर्खालको भित्र बाहिर दुवैतिर खाई सफा पारिए। यस दिन चनिगल सुकुलढोकामा बलैले ... गर्न आए; खाईको खाडल पुरीकन ... । यस कारण लड्न दल आयो; युथुनिमम् दरबारमा पस्न खोज्यो; अनि काट्दै धपाउँदै लगियो। तिपुर क्वाछेंको गल्लीमा तरबार चल्यो; प्रत्याक्रमण गर्नेले पर्खालबाट बाहिर धपाइदिए। दुवै पक्षको गरी बाह्रजना जति मानिस परे। यसपछि मेलमिलापको लागि कुराकानी हुन थाल्यो। ब्राह्मणहरूले निष्पक्ष भई व्यवहार गरी एक भई मिली कुरा गरी कार्तिक कृष्ण अष्टमीको दिन सम्झौता गराइयो। प्रजाहरू पनि जम्मै विन्ती गर्न राजकुलमा जम्मा भएथे।

ने.सं. ४५७ (वि.सं. १३९४) ज्येष्ठ कृष्ण अमावास्याको दिन तिरहुते जगत्सिंह कुमर मनिगलमा पसे। भोलिपल्ट गोपालचन्द कुमरलाई निकाले। यसको बन्दोबस्त गरिदिने अभयराम मूलमी र थयित भा थिए। भोलिपल्ट बुङ्मतीको (मछिन्द्रनाथको) जात्राको लागि ठूलठूला भारादारहरू सबै स्वागत गर्न गए। मनिगलमा पस्न खोज्ने गोपालचन्द कुमरलाई आउन दिई युपींमा राख्न लाए।

ने.सं. ४५७ (वि.सं. १३९४) श्रावण शुक्ल पूर्णिमाको दिन फर्पिङ्का महारावुतको अस्त भयो।

ने.सं. ४५२ (वि.सं. १३८८) फाल्गुन शुक्ल तृतीयाको दिन वम्बी गोछेंका भारादार जातन, क्वाछेंका भारादार राजेन्द्रपाल, चोछेंका भारादार ञपुटिलाई श्रीपदुमलदेवी ठकुरिनीले आफ्ना नातिनी ज्वाइँको रक्षाको काममा लाइदिइन्।

ने.सं. ४५८ (वि.सं. १३९४) पौष कृष्ण सप्तमीको दिन श्रीदेवलदेवी ठकुरिनीले आफ्ना भारादार अभयराम मूलमी थयित भा र उनका छोरा ओंसार ह्लाय् गछौं भनी कूठिमा जबर्दस्ती गए। यिनीहरूसँग आफै जानुभई देवलदेवीले प्यको राज लिनुभयो। यसको चार दिनपछि राति यी तीनै जनालाई यम्बीतहकोमा मार्न लाए।

[५० पत्र]

सारा लोकलाई कष्ट भयो। महाथ अनेकरामले यसको बन्दोबस्त गरेका थिए।

ने.सं. ४५८ (वि.सं. १३९४) माघ शुक्ल द्वादशी सोमवार पुनर्व्वसुनक्षत्र, आयुष्मान् योगको दिन, कुम्भमा मङ्गल आदित्य र राहु, मिथुनमा वृहस्पति र चन्द्रमा, कन्यामा केतु, वृश्चिकमा शनि, धनुमा शुक्र रहेको यस लग्नमा श्रीजयराजदेवका प्रथम पुत्र श्रीजयार्जुनदेवको जातबन्ध गरियो।

ने.सं. ४६० (वि.सं. १३९६) पौष कृष्ण अष्टमीको दिन बनेपाली कस्त भालाई निकाला गरियो; त्रिपुरले भित्र पस्न दियो। नौ दिनपछि टोखाराजलाई दबाउने काम गरियो। ६ दिनपछि जोगराम मूलमी र श्रीगोपालचन्ददेव टोखामा गए। टोखाले विद्रोह गऱ्यो। भोलिपल्ट त्रिपुर लड्न हिंड्यो। टोखा फिर्ता गराइयो। भित्र पसी बसेका सारा समातिए। आक्रमणमा बीस घोडा थिए। श्रीगोपालदेवको टाउको काटियो। जोगराम मूलमीलाई समातेर ल्याइयो।

ने.सं. ४६१ (वि.सं. १३९८) आषाढ शुक्ल द्वादशीको दिन देशभरि भरिभराउ हुने गरी ठूलो पानी पऱ्यो।

ने.सं. ४६२ (वि.सं. १३९८) माघ कृष्ण त्रयोदशी नुवाकोटको विद्रोहमा जयसिंहदेव मारिए। उनका छोरा जुग सामन्तले आफैंले राज्य गरे।

ने.सं. ४६२ (वि.सं. १३९८) फाल्गुन कृष्ण द्वितीया क्वाठनायक गयना मूलमीले ङवो गढको पर्खालबाट (विरोधीलाई) बाहिर निकाला गरियो। ढाल ९९ थान र तरबार २२० थान।

ने.सं. ४६३ (वि.सं. १४००) भाद्र शुक्ल द्वितीयाको दिन राति यङ्खलपींक्वाठले (किल्लाले) विद्रोह गर्न खोज्यो। शनिवारको दिन बनेपालीले ... कस्त भाद्वारा टोखाबाट यंखलंपीसँग मेलमिलाप गर्ने चेष्टा गरियो। ... चांगुबाट डोयहरू आई कस्त भालाई पक्री लगी चाँगुमा राखे। चार दिनपछि श्रीदेवलदेवीले क्वाठ फिर्ता लिइन्; कस्त भालाई पनि छुटाई ल्याइन्।

ने.सं. ४६४ (वि.सं. १४०१) आषाढ कृष्ण चतुर्थीको दिन स्वटंछेका जन्त भाका नौ वर्षका छोरालाई यिनायडोसखामा फकाई बोलाई लगी हत्या गरियो। ... को दिन सखुजुका छोरा शङ्कर वतले ... लिए।

[५१ पत्र]

ने.सं. ४६४ (वि.सं. १४०१) आश्विन शुक्ल सप्तमीको दिन तीन प्रहर जाँदा ठूलो भूकम्प भयो। यसको भोलिपल्ट देउपाटनमा श्रीजयारिमल्लदेवको अस्त भयो।

ने.सं. ४६५ (वि.सं. १४०१) कार्तिक कृष्ण पञ्चमी नुवाकोटका जुग महासामन्त त्रिपुरमा सेका(?) गर्न आए।

ने.सं. ४६५ (वि.सं. १४०१) पौष शुक्ल तृतीयाको दिन कंसानक्वाठ बनाइयो।

ने.सं. ४६५ (वि.सं. १४०२) वैशाख शुक्ल तृतीयाको दिन तलमण्डे (तौमढी) टोलमा येटामंडोमा ध्वजा चढाइयो। जजमान येछका भैरवानन्द शंख भा थिए। यसको केही दिनपछि पेट दुख्ने रोगले ... गर्न नपाउँदै तिनको मृत्यु भयो।

ने.सं. ४६५ (वि.सं. १४०१) फाल्गुन शुक्ल दशमीको दिन अजयराम छोट महाभा पलाखचो (पलांचोक) क्वाठ छोडी त्रिपुर आए।

ने.सं. ४६५ (वि.सं. १४०२) भाद्र कृष्ण सप्तमीको दिन बहार क्वाठले विद्रोह गऱ्यो। वंता भारोले बनेपालाई सुम्पिदिए। विद्रोह गरिएको राति त्रिपुरले कूच गऱ्यो। चारैतिरबाट रात दिन घेरा हालियो। भित्र बाहिर जान आउन भएन। पन्ध्रौं दिनमा एक कुना खुल्यो; लिला(?) गरियो। श्रीठकुरिनीले (देवलदेवीले) चोछें क्वाछें वंविगोछें सबैलाई एक गठ पारी मिलाइन् र खड्गस्थापना गरियो। 'समय' भोज खुवाइयो...

ने.सं. ४६७ (वि.सं. १४०३) पौष कृष्ण दशमी अनुराधानक्षत्रको दिन श्रीनायकदेवीकी छोरी राजल्लदेवी जन्मिन्; दश दिनपछि आमा नायकदेवीको मृत्यु भयो।

ने.सं. ४६२ (वि.सं. १३९८) मार्ग शुक्ल सप्तमीको दिन अरुणोदय वेलामा उदयपाल मूलमीको अस्त भयो।

ने.सं. ४६४ (वि.सं. १४०१) चैत्र शुक्ल तृतीयाको दिन जोगराम मूलमी र सहज मूलमी मिली पशुपतिमल्ललाई पक्री (साथ लगी) कपनक्वाठबाट ... तिपुरमा दोह गरे।

ने.सं. ४६७ (वि.सं. १४०४) आश्विन शुक्ल तृतीयाको दिन, श्रीदेवलदेवी र महाथ (महामन्त्री) अनेकराम मिली मनिगलको राज हात लाए। मुहिख्, कीर्तिपुर, बलम्बू, येटाक्वाठ, स्वयंप पनि कब्जा गरे।

ने.सं. ४६८ (वि.सं. १४०४) फाल्गुन शुक्ल अष्टमीको दिन त्रिपुर र भोन्त मिली श्रीपशुपतिलाई कोष चढाइयो। आफ्नो -आफ्नो राजका प्रतिव्यक्ति एक एक द्रम्म उठाई उक्त कोष चढाइएको हो।

ने.सं. ४६८ (वि.सं. १४०४) फाल्गुन कृष्ण दशमी सङ्क्रान्तिको दिन देशमा तलसम्म ठूलो हिउँ पऱ्यो।

[५२ पत्र]

ने.सं. ४६८ (वि.सं. १४०५) ज्येष्ठ कृष्ण अष्टमीको दिन पशुपतिमल्ललाई ललितपुरबाट निकाली समातेर ल्याई आमासहित भुङ्गुलछें किल्लामा राखियो।

ने.सं. ४६८ (वि.सं. १४०५) भाद्र शुक्ल त्रयोदशीको दिन श्रीजयराजदेवले देउपाटनमा घण्टा बजाउन लाए। श्रीदेवलदेवीको गण आएन। सखुजुको प्रभावले आफैं अघि सरी उक्त काम गरिएको थियो। यस वेलादेखि बनेपालीले देउपाटनमा आउन पाउने भयो।

ने.सं. ४६९ (वि.सं. १४०५) कार्तिक शुक्ल पूर्णिमाको दिन कोष चढाइयो।

ने.सं. ४६९ (वि.सं. १४०५) मार्ग शुक्ल द्वादशीको दिन कैदमै श्रीपशुपतिमल्लको मृत्यु भयो।

ने.सं. ४७० (वि.सं. १४०६) मार्ग शुक्ल नवमीको दिन सुलतान शामसुद्दिन आई ७ दिनसम्म सबैतिर डढायो।

ने.सं. ४७० (वि.सं. १४०६) पौष शुक्ल द्वितीया, अनेकराम महाथ भाले कालगण्ठि झिक्छु भनेका हुनाले सखुजु र कस्त भा बनेपा गई बसे। श्रीराजदेव आई झरें ठडयाए। ... जम्मै प्रजाहरू पनि भित्र पसे। आलाच(?) मा प्रजा जम्मा भई ... ड्वयिनी माम (डुइ माजु) लाई भैरवपट विधान गरियो। बनेपा ... मनिगल मिली ठिमीमा पुगी लुहि(?) गरियो; किल्ला बनाइयो।

ने.सं. ४७० (वि.सं. १४०६) माघ शुक्ल एकादशी टिंडिमा ... घेरा हालियो ... जयत मूलमी र ... मूलमी र ह्नासदास यिनीहरूले त्यस्तो लडाइँ ... भोलिपल्ट एमको दिन घावसम्म उठाइयो ... लिई भोलिपल्ट खुल्यो ...। कुरा मिलेन ...।

ने.सं. ४७० (वि.सं. १४०६) फाल्गुन शुक्ल द्वितीयाको दिन अनेकराम महाथसँग मिली ... मनिगल ... देश र माझंपाट ... आदि यिनीहरूले घेरा हाले। दुवुक्वाठका नायक रत्नपति ...

[५३ पत्र]

... राखी निम क्वाठ (किल्ला) खुलाइयो ...। ...जालले ... सखुनायक ... खुलेन; मनिगलमा प्रभाव जमाइयो।

ने.सं. ४७१ (वि.सं. १४०७) पौष शुक्ल त्रयोदशीको दिन कपन उठ्यो; बहार पनि उठ्यो; बनेपाले पिथोबहारको पश्चिमबाट ... सखुनायक पक्रिए।

ने.सं. ४७२ (वि.सं. १४०८) पौष शुक्ल द्वादशीको दिन टोखामा घेरा हालियो;तवखनीका क्वाठनायक अनन्तवर्मा र कस्त भा भित्र पसे। जम्मा ... मूलमी ... द्रम्म ५ लिई आए; द्रम्म २ क्वाठ नखहरपा ... पूर्णिमाको दिन ... लिन नपुगी आफ्नैतर्फबाट हाली ... मारी लिइयो; महाथले ... खुलेन। किल्लाको सामुन्ने अर्को किल्ला बनाइयो; ∴ ६ महीनापछि त्रिपुरले कब्जा गरी सो किल्ला भत्काइयो।

ने.सं. ४७३ (वि.सं. १४०९) फाल्गुन कृष्ण पञ्चमी, योथोबहारमा आफ्नै पक्षका भारादारहरूलाई कैद गरियो। ... सास महाथ आदि प्रधानहरूलाई ल्याई योथोबहारमा ... सबै हारे। सास महाथ पक्रिए। नुवाकोटमा आक्रमण गर्न जामाचो (नागार्जुन डाँडो) को बाटो गए। टोखामा पनि घेरा हालियो। ... सास महाथलाई बकस दिई लेलेको बाटो पठाए। त्रिपुरतर्फबाट जयकीर्ति गए।

ने.सं. ४७४ (वि.सं. १४११) आश्विन शुक्ल नवमीको दिन श्रीजयस्थितिमल्लदेव दक्षिणतिरबाट आउनुभई भक्तपुर पसी त्यंखोमा बस्नुभयो। पाँच महीनापछि विवाह भयो।

ने.सं. ४७५ (वि.सं. १४११) कार्तिक शुक्ल प्रतिपदाको दिन ठूलो पानी पऱ्यो।

ने.सं. ४७६ (वि.सं. १४१२) फाल्गुन कृष्ण चतुर्दशीको दिन त्रिपुरले दुवु क्वाठ (किल्ला) फिर्ता लिए।

ने.सं. ४७६ (वि.सं. १४१३) द्वितीय आषाढ कृष्ण एकादशीको दिन महाथ अनेकरामको मृत्यु भयो।

[५४ पत्र]

ने.सं. ४७७ (वि.सं. १४१४) वैशाख कृष्ण पञ्चमीको दिन वंद्यका भारादारले विद्रोह गरे; उनलाई पक्री दोलखामा कैद गरियो।

ने.सं. ४७८ (वि.सं. १४१४) मार्ग कृष्ण तृतीया नुवाकोटबाट निकालिएका जेतपाल महाथ टोखामा आए।

ने.सं. ४८१ (वि.सं. १४१८) चैत्र शुक्ल एकादशी, नुवाकोटको सलंकोट कब्जा गरी सेनापतिले त्रिपुरमा मिलाए। यसपछि त्रिपुरलाई रकम बुझाई यो कोट नुवाकोटमा नै फिर्ता लगियो।

ने.सं. ४८० (वि.सं. १४१७) वैशाख शुक्ल द्वितीयाको दिन बिग्रेका पशुपतिको जीर्णोद्धार महामन्त्री जयसिंहराम भाले गराए; गण्डगोम वंथौचोमा ढुंगाको साधना गरियो। यो यज्ञमा श्रीजयार्जुनदेव पनि आए; शङ्करदेवी पनि आइन्। राजा फेर्दा जस्तै विधान गरियो।

ने.सं. ४८३ (वि.सं. १४१९) पौष कृष्ण पञ्चमीको दिन राति देशमा ठूलो हिउँ पऱ्यो; आठ दिनसम्म थामिएन।

ने.सं. ४८५ (वि.सं. १४२२) ज्येष्ठ कृष्ण दशमीको दिन क्षमशिकन्षान(?) भत्काइयो।

ने.सं. ४८६ (वि.सं. १४२३) वैशाख शुक्ल सप्तमीको दिन, श्रीदेवलदेवी महादेवीको ६६ वर्ष ८ महीनाको उमेरमा अस्त भयो।

ने.सं. ४८७ (वि.सं. १४२४) ज्येष्ठ कृष्ण पञ्चमीको दिन चतुरङ्क रामायण नचाइयो। क्वयलापूर्णिमाको दिन क्वाठछेंमा सिद्धि मागिएको थियो। बाह्रवटा खट बनाइएका थिए। यस नृत्यका पण्डित (ग्रन्थकार) पाटनका बालसरस्वती थिए। भरी (प्रबन्धक) श्रीउपाध्यायजु र जयत मूलमी थिए। श्रीश्रीजयस्थितिराजमल्लदेवको विजयराज्यमा यो नाच नचाइएको थियो।

ने.सं. ४८७ (वि.सं. १४२४) प्रथम आषाढ कृष्ण अमावास्या ५३ घडी, आर्द्रा नक्षत्र ८ घडी, व्याघात योग ३१ घडी, आदित्यवार २२ इष्ट घडी २३ पला, यस दिन श्रीजयस्थितिमल्लदेवका छोरा श्रीजयधर्ममल्लदेवको जन्म भयो।

ने.सं. ४८८ (वि.सं. १४२४) फाल्गुन शुक्ल द्वितीयाको दिन युविलछेंमा मण्डोध्वजा चढाइयो। दिवंगत युविलछें दास मूलमीका छोरा पद्म मूलमीका भाइ जोतराम जोधापति यजमान थिए।

ने.सं. ४८९ (वि.सं. १४२५) कार्तिक शुक्ल दशमीको दिन श्रीजयार्जुनदेव र जयसिंहराम महाथ एक गठ भई ङवा खोली त्रिपुरमा पसे।

[५५ पत्र]

ने.सं. ४९० (वि.सं. १४२६) माघ शुक्ल पञ्चमीको दिन दुवै राजा (जयार्जुनदेव र जयस्थितिमल्ल) ले साँखुको गढ खुलाइयो। समस्त लूट गरियो; आगो लाइयो।

ने.सं. ४९२ (वि.सं. १४२८) माघ कृष्ण तृतीयाको राति ठूलो हिउँ पऱ्यो; एक महीनासम्म रहिरहयो।

ने.सं. ४९२ (वि.सं. १४२९) वैशाख कृष्ण अमावास्याको दिन राति चहखुनि थामछेंबाट ... समातेर ल्याई अठकवण्टा भन्ने ठाउँमा महाथ (महामन्त्री) श्रीजयसिंहरामलाई नेल ठोके। यस सालको आषाढ शुक्ल नवमीको दिन पाटनका प्रजा आदि ठिमीमा लड्न आए। यस वेला श्रीश्रीजयस्थितिराजमल्लदेव स्वयं अघि सरी लड्न गए। लड्न आउनेहरूमा प्रधानपात्र आदि ५३ जना परे। म्वसखोटोछेंमा आफैं आई रहेका श्रीश्रीजयार्जुनदेव ...। लडाइँको साइत येछुका गोविन्द भाले हेरेका थिए। यस साइतबाट जित भएको हुनाले श्रीश्रीजयस्थितिमल्लदेवले गोविन्द भालाई ... बकस दिई मान गरे। राजदरबारका ज्योतिषी यो कुरा थाहा पाएर रिसाउँदै आए। यसै सालको श्रावण कृष्ण अमावास्याको दिन महाथ (महामन्त्री जयसिंहराम) बन्धनबाट छुटे।

ने.सं. ४९३ (वि.सं. १४३०) वैशाख शुक्ल दशमी पूर्वफाल्गुनी उप्रान्त उत्तरफाल्गुनी नक्षत्रका दिन श्रीज्योतिर्मल्लदेवको जन्म भयो।

ने.सं. ४९६ (वि.सं. १४३२) माघ महीनामा चनिगलका ढोकाहरूमा नानाप्रकारका तोरणहरू हाली सडकहरू झलमल्ल पारिए।

ने.सं. ४९५ (वि.सं. १४३२) ज्येष्ठ शुक्ल दशमी शुक्रवार हस्तनक्षत्रको दिन बहार क्वाठ (किल्ला) बनाइयो। श्रीश्रीजयस्थितिराजमल्लदेव आफैं जानुभयो। क्वाठनायक (किल्लाका नाइके) शिवदास मूलमी थिए। भक्तपुरका गुणी पण्डितद्वारा त्रयोदशी उप्रान्त चतुर्दशी लागेमा श्रवणनक्षत्रमा परम्पराअनुसार यो प्रमाणले किल्ला बनाइएको हो। नवरात्र श्रीप्रतिपदा टूट भएको हुनाले अमावास्याकै दिन घटस्थापना गरियो। त्रिपुरले चाहिं त्यो दिन घटस्थापना गरेन।

[५६ पत्र]

ने.सं. ४९४ (वि.सं. १४३१) आश्विन शुक्ल षष्ठी उप्रान्त सप्तमी मङ्गलवार ज्येष्ठा नक्षत्रको दिन श्रीश्रीजयस्थितिराजमल्लदेवले भक्तपुरबाट जानुभई दुबै दल मिली सारालाई काटे; महाथ (महामन्त्री) र फर्पिङ आदिका भारादारहरू समातिए र कैद गरिए। ललितपुर पींथोबहार (पिबहाल) मा लड्न आएका महाथको हार भयो।

ने.सं. ४९५ (वि.सं. १४३२) प्रथम आषाढ पूर्णिमाको दिनसम्ममा धान रोप्ने काम सिद्धियो। दसैंसम्म नै पानी परिरह्यो। भटमास, गहुँ, धान ...।

ने.सं. ४९५ (वि.सं. १४३२) भाद्र महीना शुक्लपक्षमा पाटन एकाटविहारमा हरसिद्धि भट्टारिकामा देवता चढ्यो; खुट्टा धोएको पानी लागे जति ढुङ्गा भयो।

ने.सं. ४९६ (वि.सं. १४३२) कार्तिक पूर्णिमाको दिन पश्चिमका हरि पांण्डेले आकाशभैरवको चपाह (चपली) मा ईंट छाउने काम गरे; ध्वजा चढाए। यसै साल वंटाक्षेत्रको चपाह नाम भएको आवास (पाटीविशेष) मा ईंट छाप्ने काम गरियो। जजमान लुंत भारो थिए। चपाह बनाउने मानन्धर जगत् थिए।

ने.सं. ४९० (वि.सं. १४२७) वैशाख शुक्ल तृतीयाको दिन, श्रीश्रीजयस्थितिराजमल्लदेव ललितपुर मनिगलमा (मछिन्द्रनाथको) जात्रामा जानुभयो; सुनको तोरण हालीकन, बाटामा कपडा बिछ्याईकन मनिगलमा भित्र्याइयो। ठूला ठूला मानिस, मुख्य मुख्य नाइकेहरूले खुशीसाथ सुनको अर्घ्य दिइयो। भारादारहरूमा मुहुत्र जयत मूलमी थिए। यसै दिन तलमण्डे (टौमढी) भित्रको उदयेश्वर नाम भएको शिवगंठि फेरि प्रचार गरी अन्नवासमा ईंट छाप्ने काम गरियो। चारै द्वारहरूमा झलाहरण(?) ठड्याइए। यजमान क्वाछेंका डोय मूलमी थिए। यसै महीनामा देउपाटनको (पशुपतिनाथको) भण्डारमा चोरी भएको हुँदा श्रीश्रीजयस्थितिराजमल्लदेवले ललितपुरका ठूलठूला चोर पक्रन लगाई बाहंपीण्टो खोलामा काट्न लगाए। भण्डार श्रीपशुपतिनाथलाई चढाइयो। यस साल ग्रहणमा दीक्षा लिइयो। महिछें चकुतीसँग द्विजराजजुले ओखह्मननलिमा दीक्षा लिए। सो महीना राजकुलमा पूजा भएन।

[५७ पत्र]

ने.सं. ४९६ (वि.सं. १४३३) श्रावण कृष्ण नवमीको दिन, श्रीराजकुलद्वारा दुइजना गोठलाले रांगा जम्मै फिर्ता ल्याएका हुनाले ठिमीका डोयका बाबुलाई तिराई ओबु पिटी दाम प्ल १० दण्ड गरियो। यस दामको आधा उपाध्यायजुलाई। त्यसमध्ये ३ प्ल 'खाटोटे'(?) को लागि, दुई प्ल सखको लागि। यसबाट प्रायश्चित्त भेतरण गरियो। 'येटावने' को लागि दाम प्ल ४। यो काज शिवदास मूलमी र जयत मूलमीले गरेका हुन्।

ने.सं. ४९७ (वि.सं. १४३४) ज्येष्ठ शुक्ल पञ्चमी पुष्यनक्षत्र ध्रुवयोग बुधवारको दिन श्रीधर्म्ममल्लदेवको 'वटुकरण' विधान गरियो। यसको आठ दिनपछि सम्पूर्णाको दिन 'महाथ' फेर्ने काम भयो। युविलछेंका जोश्राम मूलमीलाई जोधापतिमा सारियो। बहारछेंका सखुभाका छोरा तेजराम भारोलाई मूलमी गरियो। बालरामायण नाच नचाइयो।

ने.सं. ४९७ (वि.सं. १४३४) श्रावण कृष्ण द्वितीया शतभिषानक्षत्र अतिगण्डयोग वृहस्पतिवारको दिन राति श्रीजयस्थितिराजमल्लदेवका छोरा श्रीजयकीर्तिमल्लदेवको जन्म भयो।

ने.सं. ४९७ (वि.सं. १४३४) भाद्र कृष्ण त्रयोदशीको दिन बनेपा पनौतीले 'लख्वयात' (पानी माग्ने जात्रा) गरे।

ने.सं. ४९८ (वि.सं. १४३४) पौष शुक्ल चतुर्दशीको दिन राति देशमा तलसम्म हिउँ पर्‍यो।

ने.सं. ४९८ (वि.सं. १४३४) फाल्गुन कृष्ण द्वितीया उत्तरफाल्गुनी नक्षत्र शूलयोग आदित्यवारको दिन श्रीजयस्थितिराजमल्लदेवले ढोकामाथिको किल्लाका निदाल फेरी बनाउन लाए। झिंगटी छाउने काम गराए। यस महीनामा हरि पांडेले श्रीलागभैरवलाई प्रभा चढाए। यसै महीनामा आशिह्नि नाच नचाइयो। यसै महीनामा फिशिरि क्वाठ (किल्ला) को भत्केको भाग बनाउन लाइयो; काठमाडौं आदि तीनै देशले उक्त विठि (विष्टि) मा भाग लिएका थिए।

श्रीश्रीजयस्थितिराजमल्लदेवको विजयराज्यभरि दिन रात चोरी भन्ने नै भएन।

[५८ पत्र]

ने.सं. ५०९ (वि.सं. १४४६) चैत्र शुक्ल द्वादशीको दिन आफ्ना ... तेजपतिजुका मठघाहा छोराले ... का छोरालाई पक्री ल्याई कैद गरे; शास्ति गरी ... खोरमा थुने; पछि मार्न लाए। यसबाट द्विजराजजु, उनकी पत्नी र उपाध्यायजुलाई समेत रुवाउने काम भयो। यसको प्रायश्चित्त रूपमा सुन प्ल १८ लिइयो। यस पापले गर्दा कुष्ठरोग लाग्यो।

ने.सं. ५०० (वि.सं. १४३७) वैशाख शुक्ल तृतीया रोहिणीनक्षत्र सोमबार, श्रीश्रीजयस्थितिराजमल्लदेवको विजयराज्यमा, पहिलेका पानी बन्द भईरहेका यिथनिमम् राजकुल इलाकाका धारालगायत बाहवटा धाराहरूको मुहान, कुलोको मरम्मत गराई पानी आउने पारियो।

यस साल (वि.सं. १४३७) यटपाटको ठूलो कुलो बनाइयो; सो कुलो १५ दिनभित्र बनाई सिद्ध्याइएको हो। यस खुशियालीमा प्रजाहरूलाई भोज खुवाइयो। चनिगल देशभरिको अनुरोधमा श्रीउपाध्याय (राजगुरुज्यू) ठकुर (राजपरिवार) ले समेत भोजको अभिभारा बोक्न स्वीकार गरे। जाँड २२० घडा, रांगा तीनवटा, चामल, चिउरा, तेल, नून, दाल थुलंकशी, पतलि(?) दाउराको समेत बन्दोबस्त गरियो। प्रत्येक टोल, प्रत्येक ग्राम र ठिमीसम्म यटपाटका समस्त मानिसहरूको गणना गरीं, प्रतिव्यक्ति चामल डेढ कुरुवा, दाल, भटमास, बाफल(?) १, नून तेल बेसार मासु जाँड आदि सबै मिलाई सन्तुष्ट हुने गरी भोज खुवाइयो। श्रीश्रीजयस्थितिराजमल्लदेव आउनुभयो। प्रधान शिष्ट देवब्राह्मण आदि सारा बोलाइएका थिए। एउटा रांगो, चामल ३०० पाथी, दही २०० कहतारा, चिउरा १०० पाथी, यति अनुसारको भाग ज्योति कस्त भाले राखेका थिए; सुवारलाई भान्छे बनाइएको थियो; ब्राह्मणहरूलाई पनि खुवाइएको थियो। तीनै ठकुर (राजकुमार) हरूलाई पनि खुवाइएको थियो। सारालाई आनन्द भयो।

[५९ पत्र]

यी सबै कुराको बन्दोबस्त गर्नेहरू - क्वाछेंका डोय मूलमी, वंटा भारो, दुंछेका सखु भारो हुन्; उनीहरूले श्रीराजाबाट कीर्ति उपाध्याय, शिवदास म्यालंखा कुलोका जयत मूलमीमार्फत आदेश गराई उक्त काम राम्ररी गराएका हुन्।...

सोही दिन योद्यं यंथोबहिरीमा गन्धुही भट्टारक (देवता) को स्थापना भयो।

ने.सं. ५०० (वि.सं. १४३७) ज्येष्ठ कृष्ण तृतीयाको दिन भक्तपुरले 'लंख्वयात' (पानी माग्ने जात्रा) गऱ्यो; पुवा रोप्ने (बीउ हाल्ने) काम नभएको हुनाले उक्त जात्रा गरिएको हो।

यस वर्ष देउपाटनमा दिगचपहि (आगमघर) बनाउने काम श्रीश्रीजयस्थितिराजमल्लदेव प्रभुले गर्न लाए।

ने.सं. ५०० (वि.सं. १४३७) वैशाख कृष्ण अमावास्या सूर्यग्रहणको दिन श्रीश्रीजयस्थितिराजमल्लदेव ठाकुरले महादेवी (बडामहारानी राजल्लदेवी) सहित भई गुरु श्रीशिवदास उपाध्यायसँग दीक्षा लिए।

ने.सं. ५०० (वि.सं. १४३७) आषाढ शुक्ल नवमी सोमवार हस्तनक्षत्रको दिन लिवीयण्टाको धाराको प्रतिष्ठा गरियो।

ने.सं. ५०१ (वि.सं. १४३७) कार्तिक शुक्ल अष्टमी आदित्यवार उत्तराषाढा नक्षत्र, धृतियोगको दिन श्रीश्रीजयस्थितिराजमल्लदेव स्वामीले फालु क्वाठ (किल्ला) को जग हाली बनाउन लाए।

ने.सं. ५०० (वि.सं. १४३६) मार्गशिर शुक्ल प्रतिपदा संक्रमगाक्व(?) अमावास्याको दिन संक्रान्ति परेको, महीना दिनभित्र नै दुइपटक संक्रान्ति परेको हुनाले यस वेला देशको आधा भागमा बाली नष्ट भयो। पूर्व पश्चिम दुवैतिर धान रोप्ने काम हुन सकेन। बालीमा असिना पनि पऱ्यो।

ने.सं. ५०१ (वि.सं. १४३७) मार्ग कृष्ण द्वादशी शुक्रवार स्वातिनक्षत्र शोभनयोगको दिन श्रीजयस्थितिराजमल्लदेव ठाकुर, महाथ (महामन्त्री) जयत भा आदि प्रमुखहरूको सम्मतिले श्रीश्रीजयार्जुनदेव राजालाई आफ्नो राज बनेपा क्वाठमा ठूलो जात्रा गरी भित्र्याइयो। यसको २२ दिनपछि राति भागी आएर गोकर्ण क्वाठमा बस्नुभयो। यसपछि ... पसीना पसीना हुने गरी ठूलो दुःखले भक्तपुरमा आइपुगियो। श्रावणदेखि कार्तिकसम्ममा डेढ हजार मानिस मरे। धान, भटमास, गहूँ बालीमा पनि असिना पऱ्यो। अन्न फलेन।

[६० पत्र]

ने.सं. ५०१ (वि.सं. १४३७) माघ शुक्ल पूर्णिमा मङ्गलवार मृगशिरानक्षत्रको दिन श्रीजयस्थितिराजमल्लदेवले ठकुरिणी (राजल्लदेवी) का छोरा तीनवटै कुमारहरू साथ गई श्रीचंगु गरुडनारायणकहाँ श्रेपाहन-पूजा गरियो।

ने.सं. ५०१ (वि.सं. १४३७) वैशाख कृष्ण नवमीको दिन बुहखुनीछेंका पाजु भाले देउपाटममा (श्रीपशुपतिनाथलाई) कोष चढाए। आठ दिनपछि उनी बिरामी भए। ...

ने.सं. ५०१ (वि.सं. १४३८) ज्येष्ठ कृष्ण दशमी सोमवार अश्विनीनक्षत्रको दिन, थण्डे बहारछेंमा कोचपाहदेव (क्वापाद्य:) उठाउने (न्यास झिक्ने) काम भयो। यजमान अनेकचन्द अधिकारी, तेजराम मूलमी थिए।

ने.सं. ५०१ (वि.सं. १४३८) ज्येष्ठ शुक्ल पूर्णिमाको दिन, म्यालखा कुलोको पानीको लागि मूल्यको रूपमा जम्मा १२०० पाथी धान उठाइयो। यति धान दिइएपछि श्रीश्रीजयस्थितिराजमल्लदेव प्रभुले आफ्ना प्रजाहरूलाई चन्द्र सूर्य छउञ्जेल (सदाको लागि) पानीको दस्तूर तिर्न नपर्ने गरी निगाह गरियो।

ने.सं. ५०२ (वि.सं. १४३८) माघ कृष्ण पञ्चमीको दिन त्रिपुर क्वाछेंमा भ्वन्त श्रीश्रीजयार्जुनदेव रायको अस्त भयो।

ने.सं. ५०२ (वि.सं. १४३९) वैशाख शुक्ल तृतीयाको दिन बहारछेंका कोचपाह देवता स्थापना गरिए। यजमान तेजराम मूलमी थिए।

ने.सं. ४९७ (वि.सं. १४३३) पौष कृष्ण अमावास्याको दिन बनेपाली जयसिंहराम महाथले नित्यश्राद्ध गरे।

ने.सं. ५०२ (वि.सं. १४३९) आश्विन शुक्ल अष्टमीको दिन, श्रीश्रीजयस्थितिराजमल्लदेव प्रभुद्वारा सारा भारादारहरूलाई चोकमा भित्र्याई खड्गस्थापना गरियो। ढाल तरबार सत्र शय १७०० निगाह गरी दिइयो।

ने.सं. ५०३ (वि.सं. १४३९) माघ शुक्ल दशमी बुधवारको दिन श्रीतिलमाधवलाई तोरण चढाइयो। मातारी सखु मूलमीका नाति राज मूलमीका छोरा मेघराज मूलमीले उक्त तोरण चढाइएको हो।

ने.सं. ५०३ (वि.सं. १४३९) फाल्गुन शुक्ल तृतीया बृहस्पतिवारको दिन राति श्रीधर्म्ममल्लदेव ठाकुरको विवाह भयो।

[६१ पत्र]

यसपछि आदित्यवारको दिन देगुरि-पूजा (कुलदेवतापूजा) को लागि जानुभयो। ६ वटा रांगाको वलि दिइयो। ... भैरवानन्द नाटक नचाइयो। यही महीनामा भाइको मृत्यु भयो।' ... पाटन पाञ्चालीको सहयोगले एंडेश्वरको मन्दिरमा चूलिका चढाइयो। यही महीनाको शुक्लपक्ष एकादशी शुक्रवारको दिन कोथोछेंकी भट्टारिकाको (देवीको) छाटमा सुनको छाना चढाइयो। यजमान लच्छकोयानिका योगीहरूको गण हो।

श्रीधर्म्ममल्लदेवको विवाहमा बनाइएको भैरवानन्द नाटक तीनै देशका प्रदेशहरूमा ... नचाइयो। त्यसका भरी (प्रबन्धक) द्विजराज, ज्योति कस्त भा गजा मूलमी पण्ड्या मनकु भा (पण्डित माणिक भा) थिए।

ने.सं. ५०४ (वि.सं. १४४१) ज्येष्ठ शुक्ल पूर्णिमा, शुभ विवाह भएको वर्ष श्रावण महीनामा झरें (पुतली) प्रदर्शनीको लागि चाहिंदो विधान गरियो। घण्टाकर्ण चतुर्दशीको दिन 'मुण्ड' झुण्ड्याउने; श्रावण शुक्ल त्रयोदशीको दिन प्रदर्शन गर्ने; भित्र्याउने दिन ... पुतली उठाउने; यसको भोलिपल्ट ... उठाई यसको उपलक्ष्यमा सन्ताजा खुवाउने ... गाईजात्राको दिन झ्वांपानमा उठाई मूल बाटोबाट ... चार् दिनपछि ... पूजा गर्ने; भाटभटिनीका पुतलीको जस्तै पूजा गर्ने; हिंसा ... छर्ने;, 'समय' गरी येम्वोपानको लागि 'देश-बलि' गर्ने काम चाहिं गर्नुपर्दैन।

ने.सं. ५०४ (वि.सं. १४४०) आश्विन कृष्ण द्वितीयाको दिन पसलछें दुंथोलाई ... घाम लागेपछि ...।

यस साल (ने.सं. ५०४ मा) कार्तिकभित्र श्रीराजकुलको भीड्को सहपो यात्रामा हराएका, मरेका जम्मा १५ जना थिए।

यसपछि शाखरक्वाठमा नुवाकोटले घेरा हाल्यो। टोखा र कपनक्वाठ बनेपाले कब्जा गर्‍यो; सलंक्वाठ र फर्पिङ पनि बनेपाले कब्जा गर्‍यो। फिशरीक्वाठ जोगरामले कब्जा गरे। भोटेहरूले विद्रोह गरे। यस वेला ... लामाहरू श्रीहरिक्षेत्रमा सम्पूर्णको लागि जाँदा निर्वाण प्राप्त गरे।

[६२ पत्र]

ने.सं. ५०४ (वि.सं. १४४१) ज्येष्ठ कृष्ण दशमीको दिन झाह उठाई 'लंख्वयात' (पानी माग्ने जात्रा) गरियो। यस महीनामा ... भएन।

ने.सं. ५०६ (वि.सं. १४४२) कार्तिक शुक्ल द्वितीया बृहस्पतिवार स्वातिनक्षत्र प्रीतियोगको दिन श्रीराजल्लदेवीको मृत्यु भयो।

ने.सं. ५०६ (वि.सं. १४४२) फाल्गुन कृष्ण षष्ठी मङ्गलवार विशाखानक्षत्र, व्याघात योगको दिन सबै मिली फिशरीक्वाठमा घेरा हालियो। ... मानिसहरू विरुद्ध उठे। पाटनले किल्ला भत्कायो।

ने.सं. ५०३ (वि.सं. १४३९) पौष कृष्ण एकादशीको दिन भैरवानन्द नाटकको उद्घाटन (शुभारम्भ) गरियो। २४ दिनसम्म सिकाई अभ्यास गरी माघ कृष्ण दशमीको दिन श्रीकोथोछेंमा 'सिद्धि' थाप्ने काम गरियो। पहिले डो भा (तिरहुते भारादार) ले लेखेको ग्रन्थ हेरी यम्बटुनं विहारका मनकु भा (माणिक भा) ले यो ग्रन्थ (भैरवानन्द नाटक) बनाएका हुन्। मनकु भाका सहोदर भाइ उझाजीवा भारोको शिरमा गजुर हाली वीर नेतचुलामा झुण्ड्याई नाच नचाइयो। यस काममा श्रीश्रीधर्म्मल्लदेव ठाकुरले निगाह गर्नुभएको थियो। उहाँ ठाकुरकै विवाहको लागि सो नाटक बनाइएको थियो। विवाह फाल्गुन शुक्ल तृतीया वृहस्पतिवारको राति भएको हो। यस नाटकका ... प्रबन्धक श्रीद्विजराज भारो ज्योतिकस्त भा र गजा मूलमी थिए। एक महीनासम्म नाच नचाइयो।

ने.सं. ५०६ (वि.सं. १४४२) पौष शुक्ल एकादशीको दिन श्रीस्थितिराजमल्लदेवले चाँगुको धाराको जीर्णोद्धार गराउनुभयो।

ने.सं. ५०४ (वि.सं. १४४१) आषाढ श्रावणमा चामल दश कुरुवा आफ्ना देशवासीले किन्न सकेनन्। बनेपालीहरू र तिरहुतेहरूले कपडा नून सुन चाँदी चामलको मूल्य अनुसार ... हाट बजारको भाउसँग नमिल्ने गरी आफ्नै मूल्यले लिई आफ्ना मानिसलाई बेच्न लाए।

ने.सं. ५०५ (वि.सं. १४४२) ज्येष्ठ शुक्ल दशमीको दिन, श्रीजयस्थितिराजमल्लदेवले श्रीपशुपतिमा सुखाडो स्थापना गर्नुभयो। जजमान जयसिंहराम महाथ भा थिए।

ने.सं. ५०६ (वि.सं. १४४३) प्रथम आषाढ कृष्ण दशमीको दिन श्रीश्रीजयस्थितिराजमल्लदेवद्वारा दिगचपहि (आगमघर) मा तेलिया ईंट छाप्ने काम पूरा गरियो।

[६३ पत्र]

ने.सं. ५०७ (वि.सं. १४४३) कार्तिक शुक्ल प्रतिपदाको दिन श्रीश्रीजयस्थितिराजमल्लदेव प्रभुले यङ्गल केलछेंमा बाधाव (कोसेली?) पठाइयो। जम्मा जलसी पाट ७६ थिए। ... सो दल पाटन पसी काठमाडौंतिर गएको थियो।

ने.सं. ५०७ (वि.सं. १४४३) पौष शुक्ल षष्ठीको दिन श्रीश्रीजयस्थितिमल्लदेव र बनेपाली महाथ जयसिंहराम आफैं गई तिलपात्र दान गर्नुभयो। यस वेला द्वारे श्रेष्ठ मङ्गलछे देवलछेंका जग मूलमीका सुपुत्र गजा मूलमीको, ठाकुरको महास्वस्त(?) भयो।

ने.सं. ५०७ (वि.सं. १४४३) फाल्गुन शुक्ल प्रतिपदा बुधवार हस्तनक्षत्र वृद्धियोगको दिन श्रीदेउपाटन नवहरमा पुरानो धाराको जीर्णोद्धार गराई पानी आउने पारियो। श्रीश्रीजयस्थितिराजमल्लदेव ठाकुर जजमान हुनुभएको थियो। दिवङ्गत श्रीराजल्लदेवीलाई लक्ष गरी सो धारा बनाइएको हो।

यो साल टोल टोलमा ईंट छाप्ने काम गरियो। .. ढलहरू सफा पारिंए; आफ्नो आफ्नो इलाकाको बाटो आफैं आफैंले बनाए।

ने.सं. ५०७ (वि.सं. १४४४) वैशाख शुक्ल चातुर्थीको दिन श्रीश्रीजयस्थितिराजमल्लदेव ठाकुर तीनजना छोरासाथ बुग्मतीमा जानुभयो। चौध दिन बस्नुभयो बनेपाली महाथ जयसिंहराम पनि साथै गएका थिए।

ने.सं. ५०७ (वि.सं .१४४४) आषाढ शुक्ल नवमीको दिन उपाध्याय श्रीशिवदासज्यू शिवलोक जानुभयो।

ने.सं. ५०७ (वि.सं. १४४४) आषाढ शुक्ल द्वादशीको दिन, राजा श्रीजयस्थितिराजमल्लदेवले मेनंटुंठि (इनारविशेष) मा पानी लिनुभयो; खण्डागाह (खड्गग्राह=अङ्गरक्षक) गजा खण्डाग्राह थिए।

ने.सं. ५०८ (वि.सं. १४४५) आषाढ शुक्ल दशमीको दिन श्रीद्विजराज उँपाध्याय (गुरुज्यू) ले आफ्ना भाइ र डोय मूलमीलाई पाटा कसी ... सर्वस्व कब्जा गराए; उपाध्यायले यो कुरा श्रीराजकुलमा बताएनन्। उपाध्यायले व्यवहार (मुद्दाको कार्‌वाइ) राम्ररी गरेनन् भन्ने उजूरी निवेदन डोय मूलमीले श्रीराजाको हजूरमा पारे; राजाबाट यस निवेदनमा कार्‌वाइको लागि आदेश गराई डोयले...

[अतिरिक्त पत्र]†

ने.सं. ४६६ (वि.सं. १४०२) माघ शुक्ल पञ्चमी अमवर्म्मा, कस भाले कांसानकिल्ला दखल गरे। यसको भोलिपल्टदेखि बनेपालाई कष्ट भयो।... नालादेखि पूर्व धरिक्षल (धुलिखेल) देखि पश्चिमका गाउँमा, शहरमा प्रतिदिन ... गर्नुपऱ्यो। ठूलो कष्ट भयो। बनेपामा १ द्रम्मले चामल चार माना पनि नपाइने भयो। सांगाका आइमाईहरूका आङमा लुगाकै अभाव हुने अवस्था पारियो। ... नाला पनौती सारा गाउँमा बाँच्नै गाह्रो भयो। कस्त भाका सैनिकले भावाखारमा ... प्रमुखहरूले ... सेनिकहरूले उजाड पारी बचावट गर्न नसकिने पारियो। ... भित्र रातदिन घेरा हाली अन्न पस्नै दिइएन। यस्तो भएको हुँदा ... कस्त भालाई गयना मुलमीले त्रिपुर र बनेपा मिलाई दुवैले अनेकरामले आफ्नै काँधमा भार लिई हस्तक्षेप गरी विश्वास दिलाई घेरा उठाउन लाए(?)।

ने.सं. ४६६ (वि.सं. १४०३) आश्विन शुक्ल प्रतिपदा आदित्यवारको दिन पशुपतिमल्ल टोखामा बसे; ब्रह्म अठिमा बसे।

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† यो पत्र ५० पत्रपछिको जस्तो देखिन्छ।

शुद्धिपत्र

[फाटाकम्पोजमा स्क्रीनबाट प्रूफ हेर्ने अभ्यास नहुँदा ह्रस्व, दीर्घ, श, ष, स आदिमा केही अशुद्धि परेका छन्। रुजु गर्दा केही पाठभेद पनि देखापरेका छन्। चित्रप्रतिलिपि दिइएको हुँदा विज्ञ पाठकलाई शुद्धिपत्रको आवश्यकता छैन तापनि सबैलाई सुविधा होस् भनी यो शुद्धिपत्र दिइएको हो। अर्थमै फरक पर्ने पाठभेद थोरै मात्र छन्। तिनलाई चिह्न लगाई संकेत गरिएको छ। मूल भागको मात्र शुद्धिपत्र दिइएको छ।]

	छापिएको	हुनुपर्ने
१७ क १	प्रवर्त्तमान:	प्रवर्त्तमाने:
१७ क ३	र्ऋापिगनै-	र्ऋापिगने-
१७ क ४	बभूव:	बभूव:।।
१८ क १	श्रीधम्क	श्रीधर्म्कें
१८ ख ५	धृतिर्सन्धि	धृतर्मन्धि।।
१८ ख ५	धृतर्मन्धिपुत्र	धृतिर्मन्धिपुत्र
१९ ख ३	श्रीमकरान्त	श्रीमकरात्त
२० क १	प्रवर्तते	प्रवर्त्तते
२० क ३	कृतानि	कृतानि:
२० ख ३	मृती	मृत्यु
२० ख ५	पातक	तक
२० ख ५	तप:प्रभवान्	तपप्रभवान्
२१ क २	राजा।।	राजा
२१ क ४	नेपालभूमि	नेपाले भूमि
२२ क ५	प्रवर्तते	प्रवर्त्तते
२४ क ३	परिवर्तमान	परिवर्त्तमान
२४ ख १	सुवर्ण-	सुवर्ण्ण-
२४ ख ३	सम्पूर्ण	सम्पूर्ण्ण
२४ ख ३	सदद्वयम्	मतद्वयम्
२५ क ५	पञ्चपर	पञ्चपुर
२५ ख १	श्रीसोमेम्वर	श्रीसोमेश्वर
२६ क ३	श्रीपशुर्पतिभ-	पशुर्पतिभटा-
२६ ख ३	प्रवर्ततत	प्रवर्त्तन
२७ ख १	जर्यारिमल	जयारिमल्ल
२९ क ५	राजल्ल-	राजल-
३० क २	पञ्चैव	पञ्चेव
३० क ३	नस्ता द्वादश	नस्तादुद्वादश
३१ ख ४	श्रीअमतृत-	श्रीअमृत-
३२ ख ३	फाल्गुन	फाल्गुण
३२ ख ४	ज्येष्ठ	जेष्ठ
३३ क १	म्वण्ड डयक्ष	म्वोण्ड डयंक्ष
३३ क २	ज्येष्ठटो	जेष्ठटो
३३ क २	श्रावण	श्रावन
३३ क ३	शाष्ठी	षष्ठी
३३ क ४	चैत्र	चेत्र
३३ क ५	कुह्नु	कोह्नु
३३ क ५	गामलान	गामालन
३३ ख १	क्वछें पाल	क्वाछें किपाल
३३ ख ४	याक्ष	याक्ष
३३ ख ५	लिबायाटो-	लिबीयोटा-
३४ क १	चैत्र	चेत्र
३४ क १	वानिडोल	वानिद्वल
३४ क १	वारबारे	वाखारे
३४ क २	-- कम	नायकस*
३४ क २	भारोपति	भारोपनि
३४ क ४	रार्मसिंह	रार्मशाह
३४ क ५	अर्द्धपशु	अर्द्धपसु
३४ ख ४	चैत्र	चेत्र
३४ ख ४	कोछें	क्वाछें
३४ ख ४	कीर्तिपाल	कीर्त्तिपाल
३५ क २	वैशाष	वेशाष
३५ क ३	३३६	३६६
३५ क ३	राजभोग	राजा भोग
३५ क ४	चैत्र	चेत्र
३५ क ४	-श्रीममलस	-श्रीममलदेवस
३६ क २	पौष	पोष
३६ क ३	जेठ	जेष्ठ
३६ क ५	वेशाख	वेशाष
३६ ख २	जुवराजास	जुवराजस
३७ क १	लिज	लिज
३७ क १	कुल याक्ष	कूल याक्ष
३७ ख २	राजलखुंस	राजलकुंस
३७ ख ३	बियमाल	बियमाल्व
३८ क १	भारसनो	भारोसनो
३८ क २	कुलन	कूलन
३८ क ३	त्वाहत	त्वाहतम्
३८ ख १	मजिव	मजीव
३८ ख ३	सुदि	शुदि
३९ क ३	उदयाभ्पर	उदयात्पर
३९ क ४	उदयात्प	उदयात्प्र
३९ क ४	-स्यमग्री	-स्यम्रगी
३९ क ५	कनकदण्ड-	कनकडण्ड-
३९ ख १	पटाका	पाटका
३९ ख ३	-शीहदेव	-शीहदेवस
४० क ४	पश्चिम	पछिम
४० ख ५	लासला	लासेला
४१ क ५	बखाछें	बप्याछें*
४१ ख ३	जुब, षो	जुब, लिखो
४२ क ४	यक्षटोम्	येक्षटोम्
४२ क ५	चतुर्दशी	चतुर्द्दशी
४२ क ५	यषो-	येषो-
४२ ख ४	बोड	बोड
४३ क १	फाल्गुन	फाल्गुण
४३ क ३	सवति	सवती
४३ ख २	विसिअल्यान	खसिअ ल्यान,
४३ ख २	एकन	एकतन
४३ ख ३	काषों छें	क्वाषों छें
४४ क १	तिभएस	तिभए पात्रस
४४ क १	विहवहिसन	विठिवहिसन*
४५ ख १	वेशाख	वेशाष
४५ ख ४	मला डयउन	ला डयकन*
४६ क १	रुद्रमदल	रुद्रमल
४६ क १	दमन	दम्मन
४६ ख ३	वेशाख	वेशाष

४६ ख ४	वदि	वद्धि
४७ क ४	श्रीराजदेवस	श्रीजयराजदेवस
४७ क ५	क्वाथ	क्वाठ
४७ क ५	अश्विनि सु-	अश्विनि शु-
४७ ख २	वेशाख	वेशाष
४८ क २	महीहि	महीहि
४८ क २	बहखुनि	बुहखुनि
४९ क २	मूलमीस	सुलमीस
४९ ख़ २	लसासन	न सोसन
४९ ख २	युपींस	यंपींस
४९ ख ५	मूलमीस	मुलमीस
४९ ख ५-	ह्माय	ह्माये
५० क ४	कुलन	कूलन
५० ख ४	ह्मुस अङ	ह्मस ङयंङ॰
५१ क १	सेका	सेवा॰
५१ क २	वेशाख	वेशाष
५१ क ३	स्याक	स्याक्व
५१ क ३	पुहुख	पुहुम्व
५१ क ३	फाल्गुण	फाल्गुन
५१ ख २	मार्ग्ग	मार्ग्गशिर
५३ क ४	एकस्म	एकर्म
५३ क ४	ध्वस्म	स्वम
५३ ख १	लिलिया	मिलाया
५३ ख १	तिपुरम	तिपुरम
५३ ख ५	शुद्वि	शुधि
५३ ख ५	विराषाढ	विराशाढ
५४ क १	कुलन	कूलन
५६ क ४	शुद्वि	शुधि
५६ क ५	आकाश	आकास
५६ ख १	-मलवेस	-मलवेवस
५७ ख १	स्तवृस	स्तवृष
५७ ख ३	गाव्व	मव्व
५९ ख १	-स्थिरािव-	-स्थितिराव-
५९ ख ४	गोकर्ण	मोकर्ण
६० ख २	जयसिहराम	जयसिंहराम
६० ख ५	श्रीधमविव	श्रीधम्मविव
६१ ख ५	प्यया	प्यया
६१ ख ५	प्यसता	प्यस्वता
६२ क १	श्रीहरिजमल	श्रीहरिजेमल
६२ क २	श्रीराजल्लवेवि	श्रीराजल्लवेवि
६२ क २	वेशाख	वेशाष
६२ ख २	नकेवी	नकेवि
६२ ख ३	डयायमफ्वे	डयायमफ्वे
६२ ख ५	जयसिहराम	जयसिंहराम
६३ क १	जलसी	जलशी
६३ क २	जयशिहराम	जयशिंहराम
६३ ख २	श्रीशिवकसनु	श्रीशिवकसजुल
६३ ख ४	न्यावन	न्यावन
६३ ख ५	मफ्यवन	मफुवन

English Translation of

the *Gopālarājavaṃśāvalī*

Folio 17

In course of time, with the advent of the Kali Yuga, in the kingdom of Yudhiṣṭhira whose feet were decorated with the garland of crowns of all kings, the main (deity) Śrī Bhṛṅgāreśvara Bhaṭṭāraka emerged in the land (the Nepal Valley). Situated on the lap of the Himālaya, it was at first covered with a dense forest. Thereafter, Gautama and other sages came to live here. Then Gautameśvara and other shrines were consecrated. In the meantime, when Śrī Bhṛṅgāreśvara Bhaṭṭāraka was roaming about the Śleṣmāntaka forest, the Gopālas came (to the valley). They (the Gopālas) came from Mālākhā to Gogrāma. A brown cow, Bahuhrī by name, belonging to the cowherd named Nepa, went daily to the bank of the river Vāgvatī to worship at a hole by letting her milk flow. The cowherd saw the spot where his cow worshipped with milk. On digging at the spot, Śrī Paśupatī Bhaṭṭāraka emerged.

Śrī Bhūmigupta became the first king of the Gopāla dynasty; (he ruled for) 86 years. King Śrī Jayagupta; 73 years, 3 months. King Śrī Dharmagupta; 91 years. King Śrī Harṣagupta; 67 years. King Śrī Bhīmagupta; 34 years. King Śrī Manigupta; 37 years. King Śrī Viṣṇugupta; 46 years. King Śrī Jinagupta; 71 years. Thus, eight Gopāla kings ruled (Nepal).

Then the Mahiṣapāla (buffalo-herd) kings ruled (Nepal) by conquering the Gopālas. King Śrī Varasiṃha; 49 years. King Śrī Jayasiṃha; 71 years, 2 months. King Śrī Bhuvanasiṃha; 41 years. These were the three buffalo-herd kings.

Then vanquishing the Gopālas and the Mahiṣapālas the Kirātas became kings. King Śrī Elam; 90 years. King Śrī

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Pelam; 81 years. King Śrī Melam; 89 years. King Śrī Caṃmim; 42 years. King Śrī Dhaskam; 37 years. King Śrī Valuṃca; 31 years, 6 months. King Śrī Huṃtim; 40 years, 8 months. King Śrī Huramā; 50 years. King Śrī Tuske; 41 years, 8 months. King Śrī Prasaphum; 38 years, 6 months. King Śrī Pava; 46 years. King Śrī Dāsti; 40 years. King Śrī Camba; 71 years. King Śrī Kaṃkaṃ; 54 years. King Śrī Svananda; 40 years, 6 months. King Śrī Phukoṃ; 58 years. King Śrī Siṃghu; 49 years, 6 months. King Śrī Julam; 73 years, 3 months. King Śrī Lukam; 40 years. King Śrī Thoram; 71 years. King Śrī Thuko; 83 years. King Śrī Varmma; 73 years, 6 months. King Śri Gumjam; 72 years, 7 months. King Śrī Puska; 81 years. King Śrī Tyapami; 54 years. King Śrī Mugamam; 58 years. King Śrī Śasaru; 63 years. King Śri Guṃṇam; 74 years. King

Śrī Khimbum; 71 years. King Śrī Girijam; 81 years. King Śrī Khuramja; 78 years. King Śrī Khigu, 85 years.

These 32 Kirāta kings ruled (Nepal). These Kirātas now occupy the land between the rivers Tāmākośī and Arunakośī.

In the meantime, the origins of the Solar Line is presented. At the end of the aeon, Brahmā emerged from the lotus-shaped navel of Viṣṇu, the Lord Jalaśāyin (one who is reclining on waters). Marīci was Brahmā's son. Kāśyapa was born to Marīci. Sūrya was born to Kāśyapa. Manu was the son of Sūrya. Kākutstha was Manu's son. Venu was Kākutstha's son. Venu's son was Puṣya. Puṣya's son was Anaraṇya. Anaraṇya's son was Pṛthu. Pṛthu's son was Trisaṅkara. Trisaṅkara's son was Dhundhumāra. Dhundhumāra's son was Pavanāśva. Pavanāśva's son was Māndhātṛ. Māndhātṛ's son was Susandhi. Susandhi's son was Dhṛtisandhi. Dhṛtisandhi's son was Bharata. Bharata's son was Asita. Asita's son was Sagara. Sagara's

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-son was Asamamjasa. Asamamjasa's son was Aṃśumān. Aṃśumān's son was Dilīpa. Dilīpa's son was Bhagīratha. Bhagīratha's son was Kakutstha. Kakutstha's son was Raghu. Raghu's son was Kalmāṣapāda. Kalmāṣapāda's son was Śaṅkhaṇa. Śaṅkhaṇa's son was Sudarśana. Sudarśana's son was Agnivarṇa. Agnivarṇa's son Śrī Garga. Śrī Garga's son was Maru. Maru's son was Paśuśruva. Paśuśruva's son was Ambarīṣa. Ambarīṣa's son was Nahuṣa. Nahuṣa's son was Canābhāga. Canābhāga's son was Aja. Aja's son was Daśaratha. Daśaratha's son was Rāma. Rāma's sons were Lava and Kuśa.

These were the kings of Ayodhyā. Then Viśāla was born in the Ikṣvāku dynasty. Viśālā's son was Hemacandra. Hemacandra's son was Sucandra. Sucandra's son was Dhumāśva. Dhumāśva's son was Śṛñjaya. Sṛñjaya's son was Suvarṇakhani. Suvarṇakhani's son was Kṛsāśva. Krsāśva's son was Somadatta. Somadatta's son was Janmejaya. Janmejaya's son was Parikṣit. Parikṣit's son was Matimān. Matimān's son was Vikukṣi.

These kings ruled in Vimalanagarī (Vaiśalī ?)

Then with the might of the Solar Line the Licchavi dynasty ruled in Nepal by defeating the Ki[rāta] king. His (Licchavi's) son was Śrī Nimittakāla; 50 years. King Śrī Makarānta; 41 years. King Śrī Kākavarmā; 76 years. King Śrī Supuṣpadeva; 76 years. He enforced the Varṇa-system (the caste system) in the country of Nepal. He constructed the temple of Śrī Paśupati Bhaṭṭāraka, and covered it with a roof. Then he sponsored the construction of a beautiful

town. He enforced all the laws of the State, ruled with justice over his subjects, and started the system of personal (ownership over) land (?).

Folio 20

[A few letters at the beginning of Folio 20a are illegible - KPM]

King Śrī Bhāskaradeva; 74 years. He observed penance at the shrine of Paśupati for several years and donated three treasures. By the merit earned thus he conquered Kāñcinagara Maṇḍala upto the southern sea, and brought back many treasures which he offered to Śrī Paśupati Bhaṭṭāraka. That treasury was named Kāñci.

King Śrī Bhūmigupta; 41 years. King Śrī Candravarmā; 21 years. King Śrī Jayavarmā; 45 years. King Śrī Varṣavarmā; 58 years. King Śrī Kuberavarmā; 74 years. King Śrī Harivarmā; 56 years. King Śrī Siddhivarmā; 41 years. King Śrī Haridattavarmā; 46 years. He completed the construction of Lord Viṣṇu Bhaṭṭāraka's temples in all the four Śikharapradeśa (hillocks).

King Śrī Vasudattavarmā; 37 years. King Śrī Srīpativarmā; 34 years. King Śrī Śivavṛddhivarmā; 75 years. King Śrī Vasantavarmā; 41 years. King Śrī Śupuṣpavarmā; 56 years. He righteously ruled the land of Nepal and extended it; He renovated the temple of Śrī Paśupati Bhaṭṭāraka.

King Śrī Viśvadeva (Vṛṣadeva ?); 100 years. He consecrated the Caitya Bhaṭṭāraka in Sinaguṃ Vihāra (Svayambhū). A stone water-conduit was also constructed there. On the northern side of the shrine of Śrī Paśupati, a big trident was consecrated. He died as he was beheaded at night by his own son by the side of the water-conduit. This was done at his father's command.

His son was Mānadeva; 41 years. He killed his father unwittingly. As he had committed such a monstrous crime, he wandered crying (in consternation). On reaching the hillock of Guṃvihāra he observed penances. By the merit of these penances, a great caitya emerged (on the hillock). He consecrated the caitya. There much land (area ?) belonging earlier to the monastery..........

Folio 21

He founded Mānavihāra after his name. There he consecrated (the temple of ?) Śrī Māneśvarīdevī. He regulated the system relating to land-measurement and land rent. There

was a big disturbance during his rule. In order to propitiate it, the Holi festival was observed on the day of Pauṣa Pūrṇimā (full-moon day of the month of Pauṣa). This subsided the disturbance.

King Śrī Śaṅkaradeva (ruled for) 40 years.

King Śrī Dharmadeva (ruled for) 41 years. He offered a big stone-pillar with a bull-statue atop at the southern side of Śrī Paśupati Bhaṭṭāraka. He also founded Dhamare (Dharmadeva) caitya in Rāja Vihāra.

King Śrī Mahīdeva (ruled for) 41 years.

King Śrī Vasantadeva (ruled for) 49 years.

King Śrī Udayadeva (ruled for) 45 years.

King Śrī Gaṇadeva (ruled for) 45 years. During his rule there was drought for three years in the land of Nepal. To cause rainfall, the Mahānāga was propitiated. The King offered a treasury including jewels to Śrī Paśupati Bhaṭṭāraka. It was named Gaṇadeva. It brought great rainfall, and the people were relieved.

King Śrī Guṇakāmadeva (ruled for) 50 years.

King Śrī Śivadeva (ruled for) 41 years and 6 months. A dome was built in the vihāra he founded. He built a big Khasau Caitya.

Then the country bordering Bhoṭa (*Bhoṭāṃtadeśa*) invaded (Nepal).

King Śrī Campādeva (ruled for) 41 years and 9 months. He built Phuṭo Vihāra and consecrated a Caitya Bhaṭṭāraka, with a stone-base in the form of a tortoise. A four-act *Rāmāyaṇa* was staged (on that occasion ?).

King Śrī Narendradeva (ruled for) 34 years. He offered Śrī Paśupati Bhaṭṭāraka a wonderful treasure studded with many jewels. He also built there a golden water-conduit. He built there a royal palace (*Tripura*).

King Śrī Bhīmadeva (ruled for) 14 years. Then the dynasty of the Gopālas vanquished the Solar Line (i.e., the Licchavis) and ruled over Nepal.

King Śrī Jīvagupta (ruled for) 74 years. He also gilded the roof of the temple of Tilapāla Viṣṇu Bhaṭṭāraka at Dolakānimaṃ in Nandala (Hāḍigāũn).

Both the temples became attractive to look at. He endowed a lot of land with garden and houses to maintain these foundations.

King Śrī Viṣṇugupta (ruled for) 71 years. He consecrated a big stone image of Viṣṇu Bhaṭṭāraka on the eastern bank of Vāgvatī. The image was made to resemble himself. In the image he was accompanied on either side by his two sons. In the north, at the foot of the mountain, a massive stone image of Jalaśāyī Viṣṇu was built together with a residence at Narasiṃha place. On every eleventh day of the lunar calendar during *vrata*, he consecrated a copper image (of Viṣṇu) and set up the images at several places. He also built Parameśvara water-conduit and consecrated a four-faced stone Viṣṇu Bhaṭṭāraka (at that spot).

King Śrī Bhūmigupta (ruled for) 45 years. He popularised in Nepal the alphabet known as Golī. He founded Dharaṇīvarāha Viṣṇu (Dhumvārāha).

These were the three Gopāla kings to rule.

Once again with the might of the Solar Line, the kings of the dynasty (of the Licchavis) ruled. King Śrī Śivadeva (ruled for) 41 years.

Śivadeva's nephew (sister's son), King Śrī Aṃśuvarmā (ruled for) 43 years. He founded Rājavihāra. He introduced the system of *piṇḍaka* (unit of land or rent on land). Grammar and other branches of learning began to be studied.

Mānavarmā was the King (Aṃśuvarmā's) son. He ruled for 65 years.

King Śrī Kṛtavarmā (ruled for) 76 years.

These kings belonged to a different scion. Then the King of Gauḍa came. With great eminence he ruled over Nepal. King Śrī Devaladeva (ruled for) 10 years. He founded the Depāla Vihārī. He introduced the system of weights and measures (in Nepal).

Thereafter the Solar descendants ruled over Nepal again. King Śrī Dhruvavarmā (ruled for) 108 years.

King Śrī Bhīmārjunadeva (ruled for) 35 years.

King Śrī Narendradeva (ruled for) 13 years.

King Śrī Śivadeva (ruled for) 13 years. He offered a silver lotus to Śrī Paśupati Bhaṭṭāraka. He founded the *vihāra* at Nandiśālā (Naxāl). He endowed a trust to support the monks in the monastery.

Folio 23

King Śrī Narendradeva (ruled for) 35 years. With the help of Ācārya Bandhudatta, the King initiated the *jātrā* (chariot-festival) of Śrī Lokeśvara of Bugma (Buṅga).

King Śrī Baladeva (ruled for) 17 years.

King Śrī Vardhamānadeva (ruled for) 16 years.

King Śrī Saṅkaradeva (ruled for) 12 years.

King Śrī Vasantadeva (ruled for) 21 years.

Then the King of Bhoṭa (Tibet) came and ruled over Nepal.

King Śrī Rudradeva (became the King). He ruled peacefully (over Nepal) extending his kingdom to the banks of (the river ?) Cākumbhī.

King Śrī Jayadeva (ruled for) 42 years and 5 months.

King Śrī Baladeva (ruled for) 11 years.

King Śrī Bālārjunadeva (ruled for) 21 years and 5 months.

Together with his brother and wife, he worshipped Śrī Bugma Lokeśvara Bhaṭṭāraka, and offered his crown to the god.

King Śrī Mānadeva (ruled for) 31 years. He constructed Nholatavanimam (the big new town or market-place ?)

King Śrī Rāghavadeva (ruled for) 43 years and 6 months.

King Śrī Jayadeva (ruled for) 10 years.

King Śrī Vikramadeva (ruled for) 8 years and 9 months.

King Śrī Narendradeva (ruled for) 1 year and 6 months.

King Śrī Guṇakāmadeva (ruled for) 85 years and 6 months.

He offered eleven treasures to Śrī Paśupati Bhaṭṭāraka. He commissioned a copper roof over the temple of Śrī Īśāneśvara Bhaṭṭāraka. In the shrine, he constructed a long *coparhi* (rest-house). He constructed a golden water-conduit there and completed a *koṭihoma*.

King Śrī Udayadeva (ruled for) 5 years and 5 months.

King Śrī Lakṣmīkāmadeva (ruled for) 21 years. In NS 200 he sponsored ceremonies to bring peace in the nation.

King Śrī Vijayadeva (ruled for) 31 years. He established a separate/parallel kingdom in Lalitāpurī.

King Śrī Bhāskaradeva (ruled for) 3 years. He sold the paternal crown and destroyed the golden image of Śrī Māneśvarī Bhaṭṭarikā. He became blind and suffered a great deal for these ignoble deeds.

King Śrī Balavantadeva (ruled for) 12 years. He ruled through affluent times. He also constructed Haripura.

Folio 24

King Śrī Padamadeva (ruled for 6 years). He had his own crown commissioned/redesigned.

King Śrī Nāgārjunadeva (ruled for) 2 years.

King Śrī Śaṅkaradeva (ruled for) 15 years. He consecrated (the temple of) Śaṅkareśvara Bhaṭṭāraka at Nandiśālā. It had a copper-roof. He also consecrated (the temple of) Bhagavatī Manohara Bhaṭṭārikā. (The merits of these pious deeds) brought peace in the land.

King Śrī Vāmadeva (ruled for) 3 years.

King Śrī Harṣadeva (ruled for) 14 years.

At the beginning of Nepāla Saṃvat 219, King Śrī Śivadeva ruled, and he ruled for 27 years and 7 months. He completed the (re-) construction of the temple of Śrī Paśupati Bhaṭṭāraka together with a copper-plate roof. He observed penances at the shrine of Balabalādevī and built canals (?) over the river Balakhu. He constructed water-conduits, wells, and tanks in several places. He constructed, with solid foundations, a four-storeyed royal palace with five courtyards. He offered Śrī Paśupatinātha a silver lotus and a *piṇḍikā*. The *dramma* was not in use earlier. The *raktikā* (pieces of gold) was in vogue. Śivadeva brought in use a silver *dramma* coin minted with his name 'Śrī Siṃha' and a gold coin *Śivakāṅka* minted with his name 'Śrī Śiva'. He renovated the temple of the Eastern Mountain (Cāṅgu) together with other close-by shrines.

Crown-Prince Śrī Mahendradeva constructed a big tank at Yodyaṃ (western terrace). Earlier the farmers used to pay a

tax of half a *dramma* per day. When the tank was built they had to pay a tax of a *dramma* each. When the tank was completed it was named 'Mahendrasara'. It was completed on Vaiśākha Śukla Pūrṇimā, N.S. 239. The alternate name of the tank was 'Madanasaṛa'.

King Śrī Indradeva (ruled for) 15 years.

King Śrī Mānadeva (ruled for) 4 years and 7 months.

King Śrī Narendradeva (ruled for) 6 years and 5 months.

King Śrī Ānandadeva was crowned on Monday, Māgha Kṛṣṇa Pratipadā, N.S. 267. He defended the whole of Nepāla Maṇḍala, protected his subjects from disease and suffering. King Śrī Ānandadeva was a king who ruled and constructed buildings according to injunctions of the scriptures.

Folio 25

King Śrī Ānandadeva (ruled for) 20 years. He consecrated two deities at the temple of Śivagla in Bhaktapur. He commissioned a copper-roof over the temple. He built and consecrated the capital-city, including the Tripura palace. He constructed a golden water-conduit. He allowed the transactions of land and buildings by the Mahāmaṇḍalika (i.e., the King), the Mahāpātras (i.e., the ministers), as well as the commoners which remained valid for three generations. He ameliorated their sufferings. He played the role of a great reformer by finishing up all the thieves. He made/ commissioned the play *Sudhanapāla* (to be staged) on Friday(-s). He built and consecrated the Tripura palace with seven *gaṇṭhakūta*. (pinnacles/finials ?)

King Śrī Rudradeva (ruled for) 8 years and a month. He consecrated the Pañcapura Dakṣiṇaśālā (southern) wing of the (palace) courtyard; he also built a water-conduit.

King Śrī Amṛtadeva (ruled for) 3 years and 11 months. He consecrated the Pañcapura Uttaraśālā (northern) wing of the (palace) courtyard. There was a famine and epidemic (during his rule).

King Śrī Someśvaradeva (ruled for) 4 years and 3 months. He built a big temple at Yodyam, and he got it decorated with very beautiful woodwork. He also built there Mahāpradhāna Dakṣiṇa Vidyāpīṭha (the Great Principal South School). He also built a *sattala* (a resting place).

King Śrī Guṇakāmadeva was crowned. His regnal years (were) 3.

King Śrī Vijayakāmadeva (ruled for) 7 years.

King Śrī Arimalladeva (ruled for) 25 years and 10 months. There were famine and epidemic in his reign. A *dramma* bought only two *kuruvās* of rice.

King Śrī Abhayamalladeva (ruled for) 42 years and 6 months. Famines and epidemics occurred during his rule. People suffered. To propitiate for these, *lakṣahoma* was performed annually and *pakṣaśrāddha* was done (fortnightly)? *Mahāsnāna* and *kailāśapūjā* ceremonies were performed at the shrine of Śrī Paśupati Bhaṭṭāraka.

King Śrī Jayadeva (ruled for) 2 years and 8 months. There was a great earthquake during his rule. There was a lot of suffering. There was epidemic and loss of people.

Folio 26

An earthquake took place on Monday, Āṣāḍha Śukla Dvitīyā, Punarvasu Nakṣatra, on the day of Cālaṇa Caturmāsa in the year N.S. 375 (A.D. 1255). King Śrī Jayabhīmadeva was crowned according to the Puṣpābhiṣeka ceremony. He ruled for 13 years and 3 months. He appropriated/sold the treasury of Pūrvaśikhara Nārāyaṇa (Cāṅgu Nārāyaṇa) including copper chains x x x He appropriated/sold *Pañcaparīśāmā* (?). Grain harvest was abundant (during the year).

King Śrī Jayasiṃhamalladeva's Puṣpābhiṣeka ceremony was performed. He ruled for 2 years and 7 months. He did not inflict any suffering on his people. The nation was happy. He offered a golden chain and a *caturkaṇṭhi*, studded with different kinds of jewels to Śrī Paśupati Bhaṭṭāraka, and performed a *jātra*. He established a lasting endowment in the name of the country.

King Śrī Anantamalladeva was crowned with Puṣpābhiṣeka ceremony. He ruled for 32 years and 10 months. The *dramma* he brought into usage caused people suffering. He performed a *dhvajārohaṇa* ceremony at Śrī Paśupati Bhaṭṭāraka.

Crown Prince Śrī Jayādityadeva got his own brother Śrī Jayānandadeva bound in chains (for ?) 12 years and 3 months.

The Khaśas entered (the Nepal Valley) from the west. In N.S. 408 (A.D. 1288), Jayatāri (Jitārimalla) entered for the first time. The whole nation entered the forest after massacring eight hundred Khaśas at Svayambhū. Consequently, the Khaśas took to their heels. People returned safely to their respective home and hearth. A year passed by. In the month of Phālguṇa, Jayatāri entered again. He set villages

on fire. He visited the Svayambhū Caitya, paid homage to the Lokeśvara of Bugma (Buṅga), pleased Paśupati (by offerings). In N.S. 409 (A.D. 1289) he returned back happily to his own country (Western Nepal).

Again in N.S. 411 (A.D. 1291), in the month of Māgha, the Tirahutiyās entered.

Folio 27

Princess Śrī Viramadevī constructed Indrakūṭa in the month of Vaiśākha N.S. 414. Her son Śrī Jayaśaktideva installed a *dhvajā* at the Indrakūṭa. He also constructed a water-conduit there.

On Wednesday, Āṣāḍha Śukla Pañcamī, N.S. 417, King Śrī Anantamalladeva completed the gilded roofing over Srī Paśupati Bhaṭṭāraka. He installed gilded winged-lion, one each on the four corners of the temple. He offered a banner. He also performed the *dhvajārohaṇa* ceremony at Cāṅgu.

The King of Gauḍa came and destroyed Somesvaṇimam. Kapahriyā Gaṇapati (re)constructed it. Viramadevī, Śrī Jayaśakti's mother, gilded the bull-statue at the shrine of Sri Paśupatinātha.

Then Śrī Jayānandadeva became the King. In the meantime, Śrī Jayarudramalla, Śrī Jayatuṅgamalladeva's son, exercising his personal influence, got his cousin crowned with a Puṣpābhiṣeka ceremony though he offered only nominal (power and) loyalty. Śrī Jayarudramalla himself controlled the whole Nepal (valley) extending upto Navakoṭa *Bhukti*. He sold a lot of land in Bhaktagrāma. Rudramalla died on the night of Āṣāḍha Pūrṇimā, N.S. 446. Four wives committed *satī*. His son had died within four days of birth. His daughter Nāyakadevī was nursed and brought up by her grandmother Śrī Padumaladevi and Śrī Devaladevī. (They) constructed a *maṇḍapa* and a water-conduit etc., at the shrine of Tilamādhava.

In the meantime, on the day of Caitra Śukla Pūrṇimā N.S. 448, Ādityamalla entered (the) Nepal (Valley).

Afterwards, Śrī Nāyakadevī was given in marriage to Haricandadeva of the family of the King of Kāśī, belonging to Mānava *gotra*. Within a few years he died of poisoning. The food was served by the *śiṣṭa* (*Śreṣṭha* or courtiers).

Folio 28

Then Śrī (Haricandadeva's) brother, Srī Gopāladeva arrived. Śrī Jagatsiṃhadeva of the Karṇāṭa dynasty gradually

made Nāyakadevī his concubine. Noticing these ungainly developments, Gopāladeva left Bhaktapur for Lalitapur. Then he returned back to his own kingdom (i.e., Bhaktapur) out of the fear of social criticism. He resorted to (black ?) magical spells in order to win over the public in his favour. He won over Jogarāma Mūlamī who was in charge of the Vihāra fort, mobilised all the courtiers of the fort and entered (attacked) the fort of Ṭokhā. The following evening Jogarāma deserted Gopāladeva, and ran away from the fort leaving the latter alone. The followers of Śrī Jagatsiṃha Kumhara beheaded Gopāladeva who was left alone in the fort.

Then for sometime Śrī Jagatsiṃha Kumhara ran the affairs of the state. Then the Kumhara was thrown into prison. Rājalladevī was his daughter. Ten days after her birth, her mother Nāyakadevī died. Śrī Devaladevī, the grandmother of the newly-born child, brought her up with great suffering.

In the meantime, Śrī Paśupatimalladeva was put in confinement.

On Śrāvaṇa Kṛṣṇa Caturthī, N.S. 467 (July 27, 1347) Śrī Jayarājadeva was made king with the consent of both the royal houses, on the advice of all (the court).

On Vaiśākha Śukla Saptamī, N.S. 467, Śrī Jayarājadeva's wife, Śrī Rudramadevī gave birth to Śrī Jayārjunadeva.

On the day of Kārtika Pūrṇimā, N.S. 468, Śrī Śrī Devaladevī offered a treasure to Śrī Paśupati Bhaṭṭāraka.

On the day of Vaiśākha Pūrṇimā, King Śrī Śrī Jayārjunadeva offered a treasure to Śrī Paśupati Bhaṭṭāraka.

Then Sultan Shams Ud-dīn came from the east and reduced Śrī Paśupatinātha to three pieces. The whole Nepal (Valley) was reduced to ashes. People ran in panic. (The chronicler) had to undergo untold hardship in Bhaktapur on Mārga Śukla Navamī, N.S. 470 (Nov. 19, 1349 A.D.).

Folio 29

Then Śrī Jayasthitirājamalla became victorious. He was brought by Śrī Devaladevī. He was an incarnation of Buddha, blessed with the grace of Svayambhū in the Kali-Yuga, as well as an incarnation of the eight Lokapālas-the Eight Protectors of all sentient beings. His marriage took place with Rājalladevī, and Rājalladevī became his wife.

His son was Śrī Dharmamalladeva. To celebrate his birthday ceremony *Caturaṅka Rāmāyaṇa* - a play in four acts, was staged. At the same time, on Wednesday, Jyeṣṭha Śukla Pañcamī, N.S. 497, the drama *Bālarāmāyaṇa* was staged in the midst of great celebrations. The director of the stage was Pundit Manaku Bhāro (Māṇikya Vardhana), the preceptor of King Śrī Jayārjunadeva.

On Sunday, Bhādra Kṛṣṇa Caturthī, N.S. 499, the wise and steady ruler Sthitirājamalladeva in the company of Rājalladevī observed *Lakṣmīvrata*, the abstinance that leads to the fulfilment of good wishes.

In the same year, on Bhādra Kṛṣṇa Dvitīyā, Śrī Dvijarājaju completed the Endeyāta (*Indra Jātrā*) by bringing the *toraṇa* from Pulaco, Yarha (Pulchowk, Lalitpur).

On Caitra Śukla Daśamī, N.S. 503, the Jogīs (the *Kusales*) erected a chariot for Śrī Kvāche Bhaṭṭāraka and put a gilded roof over it.

On Āśvina Śukla Ṣaṣṭhi, N.S. 490 Jota Bhā died.

On Māgha Śukla Daśamī, N.S. 503 Megharāma Mūlamī offered a *toraṇa* at Talamaṇḍe (Taumāḍhi ? Taleju ?).

On the evening of Caitra Śukla Tṛtīyā, the same year (i.e., N.S. 503), Śrī Śrī Dharmamalladeva got married. Nine days later, the newly-married couple went for *Dėghurī Pūjā*. Six buffaloes were killed. There was more than enough to eat.

In the same year, on Sunday, Caitra Śukla Dvitīyā, Jayasiṃharāma Mahātha of Banepā offered a finial to Indreśvara (temple). He left his brother without completing the *gharaśuddhi* rite.

The number of treasures (probably number of donors, donations and their types, mainly ornaments offered to the shrine of Paśupati -- KPM).

The first Bhatava (?)	13
Melā Baladeva	14
Ṭoko Baladeva	15
Jayadeva	1
Vasantadeva	2
Āryādevī	3
Mayūramālā (ornament ?)	4
Marahaṭadevī	5

Udayadeva	6
Gaṅgājamunā	7
Nāgakumāra	8
Mahendradeva	9
Mukuṭakośa (head-dress)	10

Folio 30

Ratnamālā (ornament)	11
Rudradeva	12
Cakramālā (ornament)	13
Anantamekhalā (girdle)	14
Mukuṭakośa (head-dress)	15
Udayādityadeva	16
Udyotadeva	17
Devaladevī	18
Jayarājadeva	19

These are the number of gifts offered to Śrī Paśupati.

["] To punish the wicked; to respect and reward one's loyal men; to enrich the State treasury with fair means; to be fair to the needy and the poor; to protect the nation — these five functions are as sacred for the kings as *yajña*.["] (A quotation from Varāhamihira, *Yogayātrā* Chapter II - KPM).

By chance and the grace of God, twelve years after King Jayārjunadeva ran away (from Bhaktapur ?), Śrī Sthitirājamalladeva is now, in the blessed city of Bhaktapur, the protector of the nation of Nepāla. Gentle in dealing with his people, enjoying the full cooperation of his good courtiers, he is like an incarnation of the virtuous Rāma.

He was enthroned as King by the noble king (Jayārjunadeva) himself, just as in the past Rāmachandra put his (Rāvaṇa's) own brother Vibhīṣaṇa on the throne by destroying the great enemy (Rāvaṇa) x x x N.S. 501 Mārga Kṛṣṇa Dvādaśī.

[What follows is a passage, most probably an interpolation, about the origins of the four Nārāyaṇa-s — KPM].

Śrī Viṣṇutīrthanārāyaṇa, founded initially by King Viṣṇugupta with the desire to conquer enemy's lands, is called "Ye-Caṅguṃ" (*Ye* = South).

Then Caṅgum Nārāyaṇa was founded because there was a famine. Then there was affluence. This is called "Yo-Caṅgum" (*Yo* = West).

The Viṣṇunābha was founded to produce wealth (gold). There was a shower of gold among those who founded it. This is called "Yañ-Caṅgum" (*Yañ* = North).

Then Śrī Caṅgum Nārāyaṇa was founded by those longing for offspring. This is also "Wañ-Caṅgum" (*Wañ* = East).

These four are called *Caṅgum*. An epidemic spread in the land during the reign of King Śrī Puṣpadeva after (eating) the milky stalk and leaf of the plant *Arum Colocasia*. This was propitiated. [The King] was guided by a dream in which [he] was advised to boil and offer the milky plant at the entrance (of the temple of Caṅgum) on Śrāvaṇa Śukla Dvitīyā. Anoint the Lord with yellow and black mustard seeds and the root of the plant for nine days. Then the land/people will be protected from the epidemic. The epidemic will be contained.

Vaṃśāvalī - 2

Folio 31

Greetings, listen to the chronicle as it was written down. On Wednesday, Āṣāḍha Kṛṣṇa Pratipadā, Uttarāṣāḍha Nakṣatra, Suddhi Yoga, N.S. 177, Śrī Śivadeva, the son of Śrī Śaṅkaradeva, was born. The King died at the age of 69. The King was an incarnation of Bhairava of Kāmarūpa. (Assam). The works accomplished by Śivadeva were the construction of a dam over the river Balabala (the Balkhu, at Kīrtipur). He beautified the country by constructing water-conduits and wells at several places.

On Thursday, full-moon day of Vaiśākha, midday, Viśākha Nakṣatra, Dhruva Yoga, N.S. 199, Śrī Mahendradeva, son of Śrī Siṃhadeva Parameśvara was born. He was a very generous prince fond of the pleasures of life. He built Madanasarovara (tank). The tank was consecrated on the full-moon day of Vaiśākha, N.S. 239. To build the tank people had to pay a *dramma* each in the form of donation/tax. He died at the age of 65.

On Māgha Kṛṣṇa Aṣṭamī, Mūla Nakṣatra, N.S. 219, Nāyaka (leader) Varapāla Bhāro of Yarha, Yetho Bahāla died at the age of 87. He was a celebrity of Nepal, a very influential person, able to make and unmake both the royal houses of Nepal.

On Vaiśākha Kṛṣṇa Pañcamī, Uttarāṣāḍha Nakṣatra, N.S. 219, Śrī Ānandadeva, son of Śrī Siṃhadeva Parameśvara was born. He died at the age of 68.

On Māgha Śukla Trayodaśī, Revatī Nakṣatra, (N.S. 228) Śrī Siṃhadeva Parameśvara's son, Śrī Rudradeva was born. This King died at the age of 67.

On Māgha Śukla Caturthī, Uttarabhādra Nakṣatra, N.S. 252, Śrī Mahendradeva's son, Śrī Vasantadeva was born. He died at the age of 21.

On Āśvina Śukla Tṛtīyā, Vaiśākha Nakṣatra, N.S. 233, Śrī Siṃhadeva Parameśvara's son, Śrī Amṛtadeva was born. The king died at the age of 66 on Bhādrapada Kṛṣṇa Navamī.

On Śrāvaṇa Kṛṣṇa Trayodaśī, Aśleṣā Nakṣatra Śuddhi Yoga, N.S 233, Śrī Jagatapāla's son was born. He was a famous Mahāmaṇḍalika. He owned/possessed a substantial treasury of gold. He died at the age of 67.

Folio 32

In N.S. 235, (?) on the day of Pauṣa Kṛṣṇa Saptamī, Aśvinī Nakṣatra Śrī Vasantadeva's son, Śrī Bhṛṅgadeva was born. He died at the age of 13.

Following *Ṭaṃḍekhatala* many people died of (small-pox ?) epidemic. To contain the pestilence, propitiatory rites were performed all over the country. Only when a temple (of small-pox goddess ?) was established the epidemic subsided.

In N.S. 242, Phālguṇa Śukla Trayodaśī, Maghā Nakṣatra, Śrī Mahendradeva's son, Śrī Someśvaradeva was born. He died at the age of 3 years.

In N.S. 271, on Saturday, Vaiśākha Śukla Ekādaśī, Hasta Nakṣatra, Śrī Someśvaradeva's son, Aṃśuśekharadeva was born. He died at the age of 38.

(In N.S. 276 ?) on Monday, Dvitīyā Āṣāḍha Śukla Dvādaśī, Jyeṣṭhā Nakṣatra, Śrī Rudradeva's son, Śrī Viśākhadeva was born. He died at the age of 26.

In N.S. 296, Māgha Śukla x x x Revatī Nakṣatra, Śrī Udayādityadeva's son, Prince Śrī Ujotadeva, was born. He died at the age of 35.

In N.S. 274, Mārga Kṛṣṇa x x x Nakṣatra, Śrī Jayasiṃmalladeva's son, Śrī Ari Malla was born. The King ruled for 15 years. He died at the age of 62 years, 10 months.

In N.S. 289 on Wednesday, Vaiśākha Kṛṣṇa Caturdaśī, Uprānta Amāvāsyā, Rohiṇī Nakṣatra, the big man (official) of Yebinaṃ built Nakapukhuri (Naka tank) and consecrated it at night.

In N.S. 272, Phālguna Śukla Daśamī, Punarvasu Nakṣatra, Śrī Jasamaladeva's son, Śrī Anaṅgamalladeva was born. He died at the age of 20.

In N.S. 286, Dvitīyā Āṣāḍha Śukla Dvādaśī, Jyeṣṭhā Nakṣatra, x x x Śrī Rudradeva's son, Śrī Visīhadeva was born. He died at the age of 26.

Folio 33

In N.S. 231, Bhādrapada Kṛṣṇa Saptamī x x x Śrī Śrī Naramalladeva Poha defeated and cut down with sword those Ḍoyas who were captured.

In N.S. 339, there was no rainfall between Āṣāḍha and Bhādra. There was a great famine. Half the population perished.

In N.S. 340, from the month of Kārtika to the month of Jyeṣṭha, one *dramma* bought four *mānās* of rice only. The famine was so severe.

In N.S. 361, Śrāvaṇa Kṛṣṇa Caturthī, Jayasiṃha Poha of Palākhaco (Palāñcoka) set fire and revolted (?).

In N.S. 362, Āśvina Kṛṣṇa Ṣaṣṭhi x x x doing, Kitapāla Bhāro (Kīrtipāla) himself entered.

In N.S. 362 on Sunday, Caitra Kṛṣṇa Ṣaṣṭhī, Mūla Nakṣatra, all got together to surround Duvanhā (?). The siege came to an end on the twelfth day.

In N.S. 362 x x x on the evening of Pūrṇimā, the great Kīrtipāla Bhāro came to ransack Pālakhurhi. Villagers were also cut to death. Those who came to confront him were all destroyed. Then the siege came to an end. x x x The Pāla Bhāro of Kvāche was captured. Ten days later ransom was paid. The operation was timed according to the auspicious moment provided by the royal astrologer Śivajñāna Bhāro.

In N.S. 362, Pauṣa Śukla Pañcamī, Tripura surrounded Saṅko. It didn't fall. The invading Echimī-s (?) were defeated. Six days later they went to fight in Phanapī (Pharpiṅg) x x x x

In N.S. 364, Āśvina Kṛṣṇa Dvitīyā (?) x x x x x went to attack at night. In Palākhaco, Amaru Mahātha was cut to death. x x x was fortified and in a month's time was victorious. On winning the battle, the victors were brought in a procession.

In N.S. 361, Jyeṣṭha Śukla Aṣṭamī, Kīrtipāla Bhāro of Yarha broke into the fort of Yātumbāhara (Itum Bahāl) in Yaṃbu (Kathmandu).

In N.S. 354, Phālguṇa Kṛṣṇa Saptamī, the Bhonta (inhabitants of Banepā) came to attack Tripura, Yeṭā, Sudiva, and Yaṃtho. In return, Tripura drove them back to Bhonṭa Kvāṭha and set fire on Meṅgurhi (hillock ?)

Folio 34

In N.S. 355, Caitra Śukla Dvādaśī. The leader of ... living in ... Palākhaco, Vanimḍola Vaṃṭa Cākhāre took gold from Tripura ... was brought back. Vadyam Bhāro from Palākhaco was beheaded.

In N.S. 344, Pauṣa Śukla Pratipadā x x x the fort opened x x x there were important people. On this day there was an earthquake. x x x King Rāmasiṃha himself went (?).

In N.S. 350, Māgha Śukla Saptamī, Gvarha (Devapātan) encircled Yarha (Pātan). The main/principal fort (?).

x x x on Śukla Caturthī, there was a heavy snow-fall. Half the creatures--animals and birds--perished.

In N.S. 354, (321 ?) on Kārtika Kṛṣṇa Ekādaśī, Śrī Abhayamalla was born. On Māgha Śukla Pañcamī, the King died at the age of 54.

In N.S. 340, on the day of Bhādra Śukla, Aṣṭamī, there was a heavy shower. It was not possible to come out of the house for four days.

In N.S. 347, on the day of Māgha Śukla Dvitīyā, Śrī Anekhamalladeva's son, Śrī Indramalladeva was born. He died at the age of 21.

In N.S. 348, on the day of Mārga Kṛṣṇa Pratipadā, Śrī Ganakamalladeva's son, Śrī Rājadeva was born. On the day of Bhādra Śukla Ekādaśī, he died at the age of 21.

In N.S. 342, on the day of Caitra Śukla Ṣaṣṭhī, Śrī Jaganekamalladeva's son, Śrī Jagatamalladeva, was born. On the day of Āśvina Śukla Aṣṭamī, he died at the age of 31 years and 1 month.

In N.S. 326, on the day of Caitra Kṛṣṇa Caturthī, Kīrtipāla Bhāro, the son of Anantapāla Bhāro of Kvāche, was born. He died at the age of 41.

In N.S. 352, on the day of Bhādrapada Kṛṣṇa Navamī, Ḍoya Śrī Nānyadeva's son, Śrī Arjunadeva was born.

In N.S. 358, on the day of Vaiśākha Kṛṣṇa Daśamī, Śrī Jujumalladeva, son of Śrī Jajudeva, was born. He died at the age of 19 years and a month.

Folio 35

In N.S. 364, on the day Kārtika Kṛṣṇa Tṛtīyā, Śrī Jayadeva's son, Śrī Jetakeśadeva was born.

In N.S. 303, on the day of Caitra Śukla Trayodaśī, Śrī Narasiṃhadeva's son, Śrī Rāmasiṃhadeva, was born. He was a Ḍo(ya) Ṭhākura (i.e., Prince of Tirhuta -- KPM).

In N.S. 349, on the day of Vaiśākha Kṛṣṇa Navamī, Śrī Jagatanekamalladeva's son, Śrī Jayasiṃhamalladeva was born.

In N.S. 366, on the day of Vaiśākha Śukla Pañcamī, Śrī Rājadeva's son, Śrī Anantamalladeva was born. He ruled for 35 years and 11 months. He died on the day of Śrāvaṇa Kṛṣṇa Trayodaśī.

In N.S. 341, on the day of Caitra Śukla Ṣaṣṭhī, Śrī Anakhamalladeva's son, Śrī Anakhabhīmamalla was born. On Phālguṇa Kṛṣṇa Pañcamī, he died at the age of 25.

In N.S. 347, on day of Māgha Śukla Dvitīyā, Śrī Anakhamalladeva's son, Śrī Indradeva, was born. On Āśvina Kṛṣṇa Ṣaṣṭhī, he died at the age of 21.

In N.S. 358, on the day of Jyeṣṭha Śukla Pratipadā, Śrī Jayabhīmadeva's son, Prince Śrī Jayādityadeva, was born.

In N.S. 326, on the day of Pauṣa Śukla Trayodaśī, Śrī Jayasiṃhamalladeva's son, Śrī Jagatadeva was born. On the day of Caitra Śukla Saptamī, Tripuṣkara Yoga, he died at the age of 33 years and 4 months.

In N.S. 370, on the day of Kārtika Kṛṣṇa Dvitīyā, Srī Jagatamalladeva's son, Srī Jayakīrtimalla, was born. He (Jagatamalla) came after a month for the *Jātrā*.

In N.S. 374, on the day of Jyeṣṭha Kṛṣṇa Caturthī, Śrī Jagatamàlladeva's son, Prince Śrī Jayānantamalladeva was born. (He ruled) for 5 years.

In N.S. 303 x x x on the day of x x x Daśamī, Śrī Arimalladeva's son, Śrī Abhayamalladeva was born. He ruled for 39 years. On the day of Āṣāḍha Śukla Aṣṭamī, at the age of 72 years and 7 months, he died.

In N.S. 396, on Wednesday, on the day of Māgh Śukla Dvādaśī, Punarvasu Nakṣatra, Prīti Yoga, Śrī Anantamalla's son, Śrī Jayārimalla was born. He died at the age of 69.

In N.S. 369, on the day of Āśvina Kṛṣṇa Navamī, Bhonta Yaṃṭāche's Rāvuta Bhāro was born.

Folio 36

In N.S. 386, on Monday, Mārga Kṛṣṇa Ṣaṣṭhī, Pūrvāṣāḍha Nakṣatra, Prīti Yoga, Śrī Jayasiṃhadeva's son, Śrī Jayatuṅgamalladeva, was born. On Sunday evening Jyeṣṭha Śukla Ṣaṣṭhī, he died, at the age of 46 years and 5 months.

In N.S. 396, on the day of Pauṣa Kṛṣṇa Amāvāsyā, Rāvuta, Śri Jetasiṃha Bhāro's son, Jotanasiṃha Rāvuta, was born.

In N.S. 381, on the day of Jyeṣṭha Kṛṣṇa Trayodaśī, Jeta Rāvuta, the son of Śrī Jayasiṃhamalladeva, from illigitimate wife, was born. At the age of 52, on Sunday evening, the day of Vaiśākha Kṛṣṇa Tṛtīyā, Tejamala Rāvuta was killed in the (shrine of) Ḍoyini Māma (Dui Māju—Taleju ?) of Yuthunimam.

In N.S. 396, on the day of Vaiśākha Kṛṣṇa Ṣaṣṭhī, Prince Jayādityadeva's son, Śrī Jayaśaktideva was born. On the day of Kārtika Śukla Ṣaṣṭhī, he died, at the age of 39 years and 5 months.

In N.S. 379, on the day of Kārtika Kṛṣṇa Amāvāsyā, the stipulated number of Brāhmanas from Kasaṃ country performed the Kailāśapūjā at Gvalam (Devapātan).

In N.S. 378, on Wednesday, Caitra Śukla Trayodaśī, Hasta Nakṣatra, King Śrī Bhīmadeva and King Śrī Jayasiṃhamalladeva occupied the land of Palākhaco (Palāñcoka). At night, there was a counter-attack, but all the invaders were killed.

In N.S. 379, on the day of Kārtika Kṛṣṇa Dvitīyā, Śrī Jayasiṃhamalladeva entered Varāyasa (?), and at night he occupied Yaụ Kvātha, and the next day he attacked Yala (Patan).

x x x x The persons who were a party to this operation were Teja Bhāro, x x x x royal-palace man, King Jasabrama, Lakhiṃdhara Rāvuta, Mādhava Bhāro, Jagata, and Jasamāla Bhāro.

In N.S. 364, on the day of Jyeṣṭha Kṛṣṇa Pratipadā, on the hillock of Khaṇḍādhāra, the Doyas came to attack (again). They were held-back. Many persons were killed. King Rāmasiṃha came to fight as head of the party. Among the ones who held forth, courtier Jagatabrama Bhā of Coche was also there. In the end, the defenders remained victorious.

Folio 37

Then King Śrī Anarghamalladeva returned back, in a triumphant procession.

In N.S. 376, on the day of Āśvina Śukla Caturthī, the Bahāra Kvātha (fort) revolted. Śrī Jayabhīmadeva of Bhonta (Banepā) and Yurā Bhāro were expelled (from the fort ?). Three days later, Śrī Ja(ya)śimāla Pvaha (of Palāñcoka ?), ransacked Nandala (Hāṁrigāũn).

In N.S. 377, on the day of Āśvina Kṛṣṇa Dvādaśī, Śrī Jayasiṃhamalladeva Pvaha entered Nepiṃ Kvāṭha. He regained the fort occupied by Bhonta Śrī Jayabhīmadeva and Yurā Bhāro.

In N.S. 376, on the day of Vaiśākha Kṛṣṇa Dvitīyā, x x x x was defeated. Śrī Jayasiṃha Pvaha entered Khopaṃ (Bhaktapur) as Śrī Jayadeva was lying siege.

In N.S. 376, on the night of Śrāvaṇa Śukla Aṣṭamī, Bhonta Śrī Jayabhīmadeva Pvaha and Śrī Yurā Bhāro attacked Bhaṇḍaśālā. They expelled many big persons, and looted many valuables. Yambu, Yaṅgala and Yurā Bhāro were on one side; Tripura Royal Palace and Manigala were on another side. Tyaṃkhāśī was attacked.

In N.S. 377, on Sunday, Mārga Śukla Pūrṇimā, Mṛgaśirā Nakṣatra, 19 ghaḍis after the sunrise, at the time of Vṛṣa Langa, Śrī Jayadeva was crowned at Rājalaṃkhu, Gvalam in accordance with the rite of *Manasara Paṭṭavandha*. His subjects were given a feast. The feast consisted of x x (5 or 6 items are listed, which are difficult to identify--KPM). At that time, participating in the ceremony organised to welcome the King (over the red carpet), were his kinsmen, four *mahāthas* (ministers), four attendants carrying the whisk-fans, four bearers of *khaḍga* (sword), four *pratihāras* (chief attendants), four bearers of the *daṇḍa* (mace ?), the *upādhyāya* (priest), the *jyotiṣa* (astrologer), the *karhihāmā* (?),

the *devas* (King's family ?). The occupants of the royal residence in Pātan (Devpātan ?) were observing the mourning period. People bathed while the throne was unoccupied [due to the death of the late King -- KPM]. The *gotradāna* ceremony was performed by people.

Folio 38

In N.S. 375, on Tuesday, Śrāvaṇa Kṛṣṇa Saptamī Bharaṇī Nakṣatra, as Puha Bhāro and his son were involved in theft, Śrī Jayasiṃhamalladeva Pvaha expelled them from the court.

In N.S. 374, on the night of Āśvina Kṛṣṇa Caturdaśī, as Bhonta Jayadeva Pvaha gave/took gold from the fort, Nepiṃ Kvātha and Ṭokhā Kvāṭha revolted.

In N.S. 375 on Monday, Āṣāḍha, Śukla Tṛtīyā, Punarvasu Nakṣatra, Dhruva Yoga, there was a big earthquake. Between a fortnight to a month all people had to leave the country and live outside. Very many temples collapsed. The earthquake took place during the reign of Śrī Abhayamalladeva. One third of the total population, including King Śrī Abhayamalla, died in the earthquake.

In N.S. 376, on the night of Māgha Kṛṣṇa Tṛtīyā, Śrī Jayadeva Pvaha occupied Nipiṃ Khvāṭha. The next day, Śrī Jayabhīmadeva got it back. (He) killed Ānanda Bhā of Coche by putting him in confinement.

In N.S. 362, from the night of Māgha Kṛṣṇa Pañcamī, for seven days there was heavy snowfall. The snow reached upto town (?) Animals (livestock)perished.

In N.S. 364, on Āṣāḍha Kṛṣṇa Amāvāsyā, there was heavy rainfall. For four days no one could come out of the house. There was epidemic and famine.

In N.S. 366, on Mārga Saptamī, the Ḍoyas came invading from Kaṃpā (Kapana). They came upto Bhoyāthali (Bhuṃthali) The Ḍoyas became victorious by beheading a lot of people.

In N.S. 362, on Jyeṣṭha Kṛṣṇa Caturdaśī, both Bhontas occupied the Cāye Kvāṭha.

In N.S. 362, on the day of Dvirāṣāḍha Kṛṣṇa Aṣṭamī, the the Guṇḍe Kvātha and Goche Kvātha became accessible. Kīrtipāla Bhāro of Kvāche was captured and put in confinement. On the day of Śrāvaṇa Śukla Pratipadā, he was set free. Yathabhotajehra (?) Pvaha was expelled by Tripura.

N.S. 365, on Pauṣa Kṛṣṇa Ṣaṣṭhī, Kanharhadeva of Navakvātha (Nuwākot) passed away.

N.S. 370, Mārga Śukla Caturthī, Srī Anantamalladeva expelled Jo Bhāro's son, the Bhāro from Yuthonimaṃ. Srī Jayasiṃhamalladeva Pvaha got hold of Bhonta Phu Bhāro.

Folio 39

In N.S. (370), from Śrāvaṇa Śukla Saptamī, for a month the sieze continued. Both Yuthonimam and Kaṭha combined their forces to encircle. Śrī Jayasiṃhamalladeva Pvaha expelled x x x.

In N.S. 376, Dvitīyā Āṣāḍha Śukla Dvādaśī, King Śrī Jayadeva got anointed according to the rite of *Nāgapaṭṭabandha* in Manaṃṭuṭhi (the well of Manaṃ). The Nahrī dance was staged x x x x In the same year, on Śrāvaṇa Śukla Dvādaśī, 18 ghaḍīs after the sunrise, King Śrī Jayadeva underwent the rite of *Paṭṭabandha* in Endala.

In N.S. 374, on Sunday, Āśvina Kṛṣṇa Dvitīyā, Āśvini Nakṣatra, Harṣa Yoga, 6 ghaḍīs after the sunrise, the members of Ḍhaṃche at Gvala and others anointed King Śrī Jayadeva at *Paṭṭabandha* ceremony. All the five royal insignia were on display: the golden *patra*-umbrella, the diamond-studded umbrella, the umbrella studded with mirrors, *kanakadaṇḍa-chatra* (umbrella with a golden handle), and the lion-flag; *ḍhoka* 2, *khiṃjā* 8, big *kāhala* 16, *Tvāka kāhala* 24, and *chatradhara* 3. The King consigned the armoury to the bearer of sword in Gurīche *(deguri cheṃ* or the house of the tutelary deity). The flag was hoisted in the temple of the Bhoṃta Bharhīrhī (the Goddess of Banepā). The royal kinsmen received the new king (?).

In N.S. 352 Caitra, during the rule of Śrī Abhayamalladeva, there was a severe famine. One *dramma* fetched 2 *kuḍavās* of rice only. One *dramma* fetched only one *pla* of salt and oil. One *pla* of gold cost 2¾ *dramma pla*. One *karṣa* (¼ of a *pla*) silver cost 20 *dramma*. *Parhipo* (?) cost 72 *dramma*. *Khasṭakhaṇḍā* cost 24 *dramma*. The price-level continued for the whole year. One-third of the total population perished (from hunger ?). At this time, Tripura, Gvala, Bhoṭa, Panta, Vadyaṃ, and Navakvāṭha were attacked by Mahātha Śrī Udayasiṃhadeva and Udamāla Bhā of Palākhaco. At this, Sāṅgā put up a defence. Retreating from there, Caṇḍesvaraco was fortified. The paddy harvest from Byenāpyā (Banepā) was extorted. Then Jevache Maṇḍali took gold; Palākhaco set fire on the rice-fields of Dhūnītala.

In N.S. 416, on Tuesday, Mārga Śukla Trayodaśī, Anurādhā Naksatra, 17 ghadi, Śūla Yoga, 37 ghadi, the elder son of Śrī Śrī Jayatuṅgamalladeva, Śrī Śrī Jayarudramalladeva was born. His son, Jayavīramalladeva died on Pauṣa Kṛṣṇa, Dvādaśī, N.S. 442.

In N.S. 408, on the day of Mārga Śukla Pratipadā, Srī Jayasiṃhamalladeva died.

In N.S. 410, Phālguṇa Kṛsna Partipadā, Jayatāri came and occupied Navakvātha. In Bugandevala (Buṅga), he donated a treasure for the maintenance (of the temple). He entered Gvala from the western gate. He donated flowers and help (?) with his own hands. He left *uprahātha* (?) in the western gate. After setting all the villages on fire, for one month he laid seige on Yarha. The fort Māñā remained inaccessible.

In N.S. 413, on Śrāvaṇa Śukla Trayodaśī evening, Jayānandadeva, who was in confinement in Palākhaco, forced his way out of the confinement. Thereafter, Jayaśaktideva went up to Palākhaco and put the former back in confinement.

In N.S. 417, on Māgha Śukla Dvitīyā, Śrī Jayatuṅgamalladeva of Yuthanimam and Bhoṃta Jayaśaktideva Pvaha combined together to invade Svaṃkhā. They penetrated the settlement on the fifth day. They looted and set fire on it. Yarha (Patan) contained the invasion (became victorious in the attack).

In N.S. 417, on Āṣādha Śukla Pañcamī, in Śrī Anantamalla's prosperous reign, a banner was donated to the temple of Śrī Paśupati Bhaṭṭāraka.

In N.S. 419, on Wednesday Bhādra Śukla Trayodaśī, Tripura, Gvarha, and Yarha jointly laid seige on Yaṅgala, Yaṃbu, and Phanapim; Vaṃpyāche, too, was attacked on this day.

In N.S. 420, on the evening of Pauṣa Kṛṣṇa Amāvāsyā, the Ḍoyas came to attack Asanimaṃ. It was laid on seige. On the day of Māgha Kṛṣṇa Dvādaśī, the Ḍoyas came advancing. They occupied Tripura and Asanimam. On Thursday, Phālguṇa Śukla Pañcamī, Bharaṇī Nakṣatra, the Doyas

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came attacking from Khaṇḍakhuri, occupied Khampīṃthali, and advanced to occupy Mitili. The next day, they tried to

penetrate Cunigala, but couldn't. In Vādyaṃnimam and Khuri-bahī, seven Ḍoyas were slaughtered. Three were killed in Tyaṃkhādvala. Some of the Ḍoyas also entered Brahmapura after occupying the Baluṃkhā water-conduit. At this stage, Tripura agreed to pay tribute. Mandrapāla raised the levy of 6 *dramma* per *ropanī* and 4 *dramma* per house, and handed over the proceeds to the Ḍoyas. The invading Ḍoyas returned on Caitra Śukla Saptamī, x x x Paṇḍita Jayaju of Salache, Bhoṃta Jayaśaktideva, and Śrī Anantamalladeva were the ones who brought the Ḍoyas to attack.

In N.S. 423, on Vaiśākha Śukla Tṛtīyā, Tripura and Manigala attacked Ḍyamagumkva. The Ṭhākura himself went to fight in person. The defenders dispersed both the parties (Manigala and Tripura).

In N.S. 424, on Caitra Kṛṣṇa Daśamī, the Vakhāche fort revolted. *Kosapūjā* was performed for Yāvana Kvātha. Animal sacrifice was offered on the altar of the Goddess of Kvātha-che x x x x 31 (animals) were slaughtered by slitting their throat.

In N.S. 425, Āṣāḍha Śukla Pañcamī, the invading party marched out of Khvapva. After the place was set on fire, the fort of Phanapi fell. Yaṃpa was fortified. The attack was jointly sponsored by all the three principalities including Manigala, Tripura and Navakvātha. Yarha participated in the attack in return for gold.

In N.S. 425, on Śrāvaṇa Śukla Dvitīyā, Bhonta attacked Cocheṃ. In *vidyāpīṭha*, Tripura contained that attack. The passage was blocked. Then both the parties reached an agreement. Then Bhonta retreated.

In N.S. 427, on Pauṣa Śukla Aṣṭamī, Śrī Bhonta Jayaśaktideva penetrated Vaṃdhyācheṃ fort in the day time. Jayaśaktideva personally went to get hold of five among the rebels. Jayacandra, the leader of rebels, had come from Phaṇapi. The Kvāṭhanāyaka (in-charge of the fort) Śirakeśa Mūlamī was hit in a sensitive place which was swollen. He died eight days later because of the wound. His dead body was taken out in a cot.

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In N.S. 428, on the day of Caitra Kṛṣṇa Trayodaśī, the architect completed the fortification of Thvakvātha at Khātyaṃ Vaṃthauco. On this day, Śrī Jayatuṅgamalla of Tripura penetrated into Hripya Kvāṭha, Navaliṅga Kvāṭha, and Navakvāṭha. He penetrated upto the areas under the custody of Bhonta.

In N.S. 427, on the day of Śrāvaṇa Śukla Saptamī, with his personal influence, Śrī Anantamalladeva took out all the treasures from the treasury of his house and donated all of them to Paśupatinātha. He took out the treasures from the chapel of Tripura. He donated these as well to Paśupati, and then he went to Bhonta. A year later, on Śrāvaṇa Kṛṣṇa Trayodaśī (N.S. 428), he passed away. His cremation did not take place for four days. Then from the road of Yambīdvala, he was taken to Rājadīpa. From that time onwards the dead from Bhonta were not allowed to be brought to Gvala (Devpātan /Paśupati)

In N.S. 425, on Friday Caitra Kṛṣṇa Caturdaśī, Asanimam, Tripura and all the three principalities set out unitedly on a campaign. Śrī Jayaśaktideva massacred..... Tripura was defeated in the battle. Paṇḍe Bhā and Gananda Malanadeva of Yethovihāra were hacked to death with sword. All together 50 persons were killed. Yemlya was beheaded by getting inside the house climbing over the roof of Yotā Malanadeva.

In N.S. 431, on Māgha Kṛṣṇa Caturdaśī, at the early hours of the day, Yarha was penetrated in by the Ḍoyas. They occupied the area from Ṭhaṃṭibi to Manigala. Gajurhideva(s)? of Luyitī (golden water-conduit) was upset/displeased (at the invasion ?) (was put to death ?). Brāhmans and all the ruling ministers (*pātra-s*) were captured x x x x x x The forts were destroyed. After this, ransom was extorted to compensate for all the expenses undergone for the campaign. The whole of Mājhyaṃpāṭa was set on fire. Śrī Vetanadeva, Śrī Jayaśaktideva, Meghacandra, and Ḍhvāka Rāvata were the four who were left safe by the Ḍoyas. Śrī Jayaśaktideva was the one who brought the Ḍoyas in.

In N.S. 432, on Sunday Kārtik Śukla Dvādaśī, Uttara Bhādra Nakṣatra, all the temples of Jhārhana were set on fire, and completely destroyed by Jayaśaktideva. To foil (the efforts) of the Ḍoyas, ... all the people of Māṅā went to attack the Ḍoyas.

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On the day of Kārtika Kṛṣṇa, all the 21 treasures of Gvala were taken away (by the Ḍoyas ?). From there the invaders left for Saṅā. From Byanāpe to Tarī (river ?), the Ḍoyas went on massacring people. On Phālguṇa Śukla x x x the Ḍoyas left, being unable to govern the country.

In N.S. 433, on the day of Phālguṇa Kṛṣṇa Pratipadā, Khaśiyā King Ripumalla anointed the God of Buṅga and donated treasures, including a horse. He pleased the Bhaṭṭāraka of Gvala (Paśupati). He offered a *pūjā* at the

caitya of Yemde (Svayambhū, Kathmandu). He gave a feast at Svayambhū (?) to all the ordained (?). He returned after staying for 18 days.

In N.S. 433, on Friday Vaiśākha Śukla Navamī, Śrī Rudramalladeva returned back to Canigala in a procession after successfully driving out the Doyas. On the tenth day of the return, Tejarāma Bhāro, the son of Jetarāma Bhāro, killed five ...... Chokhana Bhāro of Yachem, Jñāna Bhāro, Khani Mandāta Bhāro -- by plucking out their eyes. The person who conspired it all was the Brāhmaṇa of Pasalachem Śri Rājarahaspati.

In N.S. 432, on the day of Mārga Śukla Tritīyā, in the early hours of the day, Bhonta, Nālā x x x Tripura foiled x x x A lot of people were killed. Śrī Jana Bhā of Cochem, Akharāma Mūlamī, and Tejarāma, x x x Latana Mūlamī, Jeśīha etc. x x x altogether 60 persons. The event took place during the rule of Srī Jayarudramalladeva. x x x . Śrī Padumaladevī's x x x x.

In N.S. x x x x on Friday, Māgha Śukla Trayodaśī Citrā Nakṣatra, Khovaṇṭha Sarasvatī of Kvāthachem was consecrated. The donor was Śrī Sayaju's wife.

In N.S. 435, on Wednesday Vaiśākha Kṛṣṇa Pañcamī, Vaṅkolī Bhā got married. In the same Vaiśākha Kṛṣṇa Ekādaśī, Wednesday, Uttara Bhādra Nakṣatra, the minister of Cochem, Ñaputi Bhā was made/got the title or responsibility (of) Bhari (chief).

In N.S. 435, Vaiśākha Śukla Pañcamī, Śrī Jayarudramalladeva went to invade and lay a seige on the fort of Gokarṇa. The fort remained intact till the night of Friday, Jyeṣṭha Śukla Pañcamī.

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In N.S. 439, Āśvina Kṛṣṇa Saptamī, Rudramalla got the fort of Rājavāsa repaired/rebuilt. He got support from all the three brothers/ministers of Yarha.

In N.S. 440, Bhādra Śukla Saptamī, x x x x deva got married.

In N.S. 440, on Caitra Kṛṣṇa Dvādaśī, Śrī Jayārimalla was crowned in Gvala.

In N.S. 438, Dvitīyā Pauṣa Kṛṣṇa Ekādaśī, Kālu came from Bhota and occupied Sella fort. After arrangements with his brother Gayā Bhā, Kālu went back to Bhota.

In N.S. 436, on Saturday, Āṣāḍha Śukla Dvādaśī, in the early hours of the day, Suyodhana x x x x thief was captured. In this month, at the shrine of Talamaṇḍe Bharārha, the image of the goddess perspired and shed tears. Four months later, hails as big as mango and orange fell. All harvest was destroyed by hailstorm. x x x There was scarcity of food supplies. One-fourth of the population died (of hunger and famine).

In N.S. x x x Kṛṣṇa Ekādaśī, Śrī Jayarudramalladeva expelled Tejapāla Bhāro of Kvāchem and x x x Bhāro of Vaṃbīgochem.

In N.S. 435, on Bhādra Śukla Trayodaśī Boda Mūlamī of Laṃko Lāche and Kāpī died in confinement. Their wives had to undergo penance rites. The mortuary rites were not done by priests.

In N.S. 438, on Mārga Śukla Ekādaśī, Śrī Jayarudramalladeva occupied Talaṅgumpalli in Na(vā)kvāṭha.

In N.S. 435, Āṣāḍha Kṛṣṇa Caturthī, Tripura drove away the crowd from Navakvātha by killing the invaders at Sākhara (kvātha).

In N.S. 413, on Phālguṇa Śukla Aṣṭamī, Śrī Jayādityadeva passed away.

In N.S. 441, on Caitra Śukla Dvitīyā, the Khaśiyās came in fighting. They demolished/destroyed the Rājavāsa fort of Tripura.

In B.S. 443, on the day of Bhādra Śukla Pañcamī, Śrī Jayarājadeva controlled the Banēpa fort which was under the custody of Jyotirāma Mahātha. The passage to Saṅgā, too, was opened. The Mahāthas of Phanapi, Manigala, and Tripura x x x at Magum of Pākhaṃdaṃ, Phanapiṃ, and the Mahātha of Phanapiṃ was called/summoned.

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In N.S. 440, in the month of Pauṣa, there was a heavy snowfall. The snow covered the area from Ceṅa to Dharani Gaṇḍi (river). The snow reached upto Canigala.

In N.S. 441, on Phālguṇa Kṛṣṇa Navamī, Śrī Jayarudramalla's eldest son, Śrī Jayavīramalladeva, was born. In N.S. 442, on Pauṣa Kṛṣṇa Caturdaśī, he died.

In N.S. 442, on Āśvina Kṛṣṇa Dvitīyā, a big battle (*brahmayuddha*) took place at Sanaṇimaṃ Nakacheṃ.

In N.S. 440, Māgha Śukla Daśamī, Yodaṃ Bahiri was roofed with tiles.

In N.S. 440, on the day of Jyeṣṭha Śukla Aṣṭamī, Śrī Jayarudramalla participated in a dance. Dāsa Bhāro, who was to participate in the role of Piśāca, died because he broke away from the dancing party and played the role separately. The play was staged in the presence of King Jayārimalla. The play was entitled *Ratanāgata*. The author was the Paṇḍita of Saṅkhalaṅkhu. x x x x

In N.S. 443, on the day of Māgha Kṛṣṇa Dvitīyā, at the time of Gaṇḍānta, Śrī Jayarudramalla's second son, Tribhunamalladeva, was born. In N.S. 444, on Āśvina Kṛṣṇa Caturdaśī, he passed away.

In N.S. 437, on Thursday, Phālguṇa Kṛṣṇa Daśamī, Ghaniṣṭhā Nakṣatra, Śrī Jayarājadeva was born at Palākhaco from the illegitimate wife of Śrī Śrī Jayānandadeva.

In N.S. 438, on the day of Vaiśākha Śukla Trayodaśī, Gvala was caused to be ransacked, including the Brāhmans (?). King Śrī Jayānandadeva ransacked Manigala, Yeṃ, and all the three principalities. The Brāhmans foiled it. In that year, Anātira observed religious abstinance. x x x x

In this year (i.e., N.S. 438) Śrī Jayarudramalladeva went to invade Navakvāṭha, but it remained unpenetrated.

In N.S. 440, Phālguṇa Kṛṣṇa Caturthī, Sakhu Bhā stabbed Bhīma Bhā after getting hold of him when he visited the former's wife. So Śrī Jayarudramalladeva got hold of Sakhu Bhā and punished him. In Kvāṭha Cheṃ, he was physically tortured; his eyes were plucked out; his hands were cut.

In N.S. 444, on Dvitīyā Pauṣa Kṛṣṇa Ṣaṣṭhī, the party of Tejā entered the Vākvāṭha (Cāpāgāū).

In N.S. 444, on Māgha Śukla Saptamī, the construction of wall around/in Tripura was completed. The bricks were brought from Vande, and by the month of Caitra, Śrī Jayarudramalladeva got the work of paving the place with bricks completed by voluntary service from people.

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In N.S. 448, on Bhādra Śukla Navamī, the epidemic (?) was widespread. A *pāthī* of rice cost a *dramma*.

In N.S. 449, a great epidemic spread since Phālguṇa Śukla. Till Bhādra, some hundred persons died per day. Then it subsided. The name of this epidemic is *kani-maraka*. x x x (maize-death ?).

In N.S. 448, on Phālguṇa Śukla Saptamī, the Khaśiyā King Āditamala (Ādityamalla) came to invade. He occupied Navakvāṭha. Five days later, after occupying Śākharakvāṭha, he entered the Valley. He set fire on all the three cities. He occupied the Pulavahīri in Yarha and laid seige on the town for 22 days. But the fort remained unpenetrated.

In N.S. 446, on the day of Māgha Śukla Tṛtīyā, King Harasiṃha of Tirahuta, having assembled all his subjects, led an invading party from Mithilā, and attacked the Turk of Delhi (Gayas-ud-din Tugalak). Simraungaṛha was destroyed. The King and ministers all deserted the place and ran away from there. After some time, they re-entered the place. After some time, when they were on their way to Rājagrāma in Dolakhā, King Harasiṃhadeva died in Tiṃpata (Tinpātana). Both his minister and son were held in confinement. They asked for asylum. The noble of Rājagrāma grabbed all their wealth.

In N.S. 446, on the day of Prathama Āṣāḍha Pūrṇimā, Śrī Jayarudramalladeva died. He lived for 30 years and 8 months. [The following details are inserted by a different hand -- Hā Bhari 1, Rakhi 1 emmolated themselves on the pyre of Śrī Jayarudramalladeva.]

In N.S. 450, on the day of Caitra Kṛṣṇa Ekādaśī, Abhayarāma Mūlamī revolted in Majhiṃbahāra Kvāṭha, on the way to Bhonṭa.

In N.S. 452, on Vaiśākha Kṛṣṇa Dvitīyā, Gaja of Navakvāṭha and Jayarājadeva of Palākhaco came together at Brāhmakhā.

In N.S. 450, on Pauṣa Kṛṣṇa Trayodaśī, as there was no *ṭhākura* (lord) in Yuthanimam, two Kumāra-s (princes) were brought from the south to stay in the palace. In Canigala, (Nāyakadevī) was married to Harichandradeva and Kāmādevī was married to Gopālacandradeva.

In N.S. 453, on the day of Caitra Śukla Trayodaśī, there was revolt in Navākvāṭha. It was instigated by Bhonta. Deśāla, Śirapati, Ḍuṃśyaṅkha, Kvatana, Rajata and Tripura were all united.

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In N.S. 451, Phālguṇa Śukla Aṣṭamī, the chariot of the goddess of Kvāthacheṃ was consecrated with a gilded roof. The donor was Jayapati Mūlamī of Coṃḍvalacheṃ.

In N.S. 455, on the day of Jyeṣṭha Śukla Ṣaṣṭhī, Śrī Haricandradeva was killed by using physical force.

In N.S. 451, on Jyeṣṭha Śukla Dvādaśī, a flag was hoisted at Yantāmaṇḍo in Ṭalamaṇḍe (Taumāḍhi?). On that day, the Bhonta Rābuta of Śrī Yubicheṃ was defeated in the fight. Tripura crossed the roof. x x x x x x x x

In N.S. 452, on the day of Mārga Śukla Pūrṇimā, Caṇḍeśvara captured Rājagrāma.

In N.S. 452, on Śrāvaṇa Śukla Navamī, Mahātha Anakharāma Bhāro and others jointly laid a seige on the Benāppā Kvāṭha where Bhonta Śrī Rājadeva was staying. Later on the two parties reached an agreement. Abhayarāma Mūlamī of Tripura captured Kapana Kvāṭha.

In N.S. 452, on the day of Āśvina Śukla Dvitīyā, Śrī Śrī Padumaladevī died at the age of 67 years and 2 months.

In N.S. 452, on Monday, Āśvina Kṛṣṇa Pratipadā, Abhaṅgapatirāja and his brother Sakhu Mūlamī took/stole the ornaments belonging to the Brāhmaṇas at Sākhu. The Brāhmaṇas expelled them from there. Then Anekarāma Mahātha got them killed.

In N.S. 453, on the day of Vaiśākha Kṛṣṇa Tṛtīyā, Haricandra Kumhara got into Tripura Yithunimam (after 3 years ?). Thayita Bhā raised arms and brought everyone together. x x x x then Haricandra Kumhara ran away to Yambu.

In N.S. 452, on Āṣāḍha Kṛṣṇa Pañcamī at evening, Haricandradeva came accompanied by the courtiers Duśyaṅkha, Kasta, Kesarāma, Dalavayi, and Maḍika, and they entered the Buganna palace forcibly. The next day (they) killed the courtiers Magharāma and Deśapati. Courtier Thayita was expelled (from the palace).

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In N.S. 453, on the day of Bhādra Kṛṣṇa Aṣṭamī, Tripura and Manigala jointly invaded Phanapi. But the fort was not penetrated in. Tripura and Manigala took gold (from Phanapi).

In N.S. 454, on the day of Māgha Kṛṣṇa Trayodaśī, Anekarāma Mahātha Bhā, and Kasta Bhā went personally and set fire on the country of Bode. Many men died of hunger. Men adult and children 24, 46 buffaloes, 116 cows and calves, 58 sheep and goats, chickens, dogs, sparrows, and pigeons were killed (in the fire).

In N.S. 454, on the day of Phālguṇa Śukla 12, Talebu Kvāṭha was occupied.

In N.S. 454, on the day of Dvitīyā Āṣāḍha Kṛṣṇa Ekādaśī, Jayasiṃhadeva rebelled against Gaja at Navakvāṭha.

In N.S. 454, on the day of Bhādra Śukla Saptamī, Thayita Bhā penetrated into Yarha. As for Sakhupatirāja, he was killed by the Khaśiyā before he could get inside (Yarha ?). Forty others perished (in the confrontation?). On the day of Phālguṇa Kṛṣṇa Pratipadā, the Khaśiyās returned after taking ransom. They set fire on the settlement of Sākhu.

In N.S. 454, on the day of Adhika Āṣāḍha Kṛṣṇa Ekādaśī, Navakvāṭha revolted. Jayasiṃhadeva suppressed and personally ruled over Tripura with the help of Rohidāsa Kumara, the son of Gaja. Four months later, Gaja--on his own initiative--laid a seige on Navakvāṭha, with the help of Tripura, Bhonta, Manigala, and Phanapi. But they could not capture the fort. Then the invading party of Gaja returned on Māgha Kṛṣṇa Trayodaśī.

In N.S. 457, on the day of Kārtika Śukla Aṣṭamī, Abhayarāma Mūlamī and Mahātha Anekarāma went to Gokarṇa to negotiate (?). Four days later, they laid a seige on Yathobahāra Kvāṭha in Yambu. The fort was penetrated in on the ninth day. Eight days later, the Yucinima Kvāṭha was encircled. It fell after 6 days. Four days later, they laid a seige on Nandala. It did not fall. Necessary reinforcement was stationed.

(In N.S. 457), on the day of Mārga Kṛṣṇa Pratipadā, Abhayarāma Mūlamī entered Yuthanimam to serve. Six day later, Yaṃṭākvāṭha was demolished. Eight days later, Abhayarāma Mūlamī served Śrī Devaladevī, i.e., joined her party.

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Eight days later, he was administered an oath of allegiance. Bhonta courtier Anekarāma Mahātha, Abhayarāma Mūlamī, and Thayita Bhā had all been administered the oath in the day time.

In N.S. 456, on Śrāvaṇa Śukla Caturthī, Tripura royal palace, Abhayarāma Mūlamī and Thayita Bhā jointly attacked Jhārhanatham (?). Both inside and outside the wall, the drain was cleaned. On this day at Sugala Dhavākhā in Canigala (invaders) came from Thambi covering up (digging ?) the ditches by force. Thereafter, the invading party came, they tried to enter Yuthanimam palace. They were, then, driven out by killing them one by one. At Tripura, on the crossroads of Kvāchem, there was an exchange of arms. The invaders were driven out of the palace compound. About twelve persons were killed between both the parties. After this there were negotiations for agreement. The Brāhmaṇas were united and impartial in their negotiations, and on the day of Kārtika Kṛṣṇa Aṣṭamī, an agreement was reached at. The commoners also had gathered in the royal palace.

In N.S. 457, on the day of Jyeṣṭha Kṛṣṇa Amāvāsyā Jagatsiṃha Kuhmara of Tirhuta entered Manigala. The next day, Gopālacanda Kumhara was expelled. The managers of this move were Abhayarāma Mūlamī and Thayita Bhā. The next day, for the *yātrā* of Buṅga, all the important nobles were welcomed. Gopālacanda Kumhara was trying to get inside Manigala, but he was allowed to be stationed at Yupim.

In N.S. 457, on the day of Śrāvana Śukla Pūrnimā, the Mahārāvuta of Phanapi passed away.

In N.S. 452, on the day of Phālguṇa Śukla Tṛtīyā, Śrī Padumaladevī Ṭhakuriṇī commissioned Vambī Gochem's courtier Jotana, Kvāchem's courtier Rājendrapāla, and Cochem's courtier Ñamputi to guard her grand-daughter's husband.

In N.S. 458, on the day of Pauṣa Kṛṣṇa Saptamī, Śrī Devaladevī Ṭhakuriṇī went by force to Kūthi (pretending) to collect grains and utensils x x x x with her were courtiers Abhayarāma Mūlamī and Thayita Bhā. She herself went with them, and occupied Pyako. Four days after this she had all three of them killed at Yambitarhako (the big river at Yambī).

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This caused great suffering (shock ?) to all the commoners. The manager of all this was Mahātha Anekarāma.

In N.S. 458, on Monday Māgha Śukla Dvādaśī, Punarvasu Nakṣatra, Āyuṣmāna Yoga, when Maṅgala, Āditya, and Rāhu were in the Zodiac of Kumbha, the Moon and Bṛhaspati in Mithuna, Ketu in Kanyā, Śani in Vṛścika, Śukra in Dhanu, on this lagna, the first son of Śrī Jayarājadeva, Śrī Jayārjunadeva's *Jātabandha* ceremony was performed.

In N.S. 460, on the day of Pauṣa Kṛṣṇa Aṣṭamī, Bhonta Kasta Bhā was banished. He was not allowed inside Tripura Palace. Nine days later, the principality of Ṭokhā was occupied. Six days later, Jogarāma Mūlamī and Śrī Gopālacandradeva went to Ṭokhā. Ṭokhā revolted. The next day, Tripura went to fight. Ṭokhā was got back. The fort was penetrated in and all the inmates were captured. Twenty horses perished in the invasion. Gopāladeva was beheaded. Jogarāma Mūlamī was brought back in captivity.

In N.S. 461, on Āṣāḍha Śukla Dvādaśī, there was a heavy rainfall, submerging the whole country.

In N.S. 462, on the day of Māgha Kṛṣṇa Trayodaśī, Jayasiṃha was killed in Navakvātha. His son Juga Sāmanta ruled personally (after his father's death).

In N.S. 462, on the day of Phālguṇa Kṛṣṇa Dvitīyā, the leader of Naṃvo fort, Gayanā Mūlamī, turned (the opponents) out of the fortified walls. There were 99 pieces of shield and 220 pieces of sword (in the fort ?).

In N.S. 463, on the day of Bhādra Śukla Dvitīyā at Yaṅa Khalapīm Kvātha was taken by force [?] and (the invaders) went to Saṅgā. On Saturday, Kālu came from Bhonta. Kasta Bhā tried to negotiate from Ṭokhā with Khalaṃpiṃ in Yaṇ (?) x x x x the Ḍoyas from Cāṅgu came and took Kasta Bhā in captivity to Cāṅgu. Four days later, Śrī Devaladevī took the Kāsanata fort back, and also got Kasta Bhā released with accompanying celebrations.

In N.S. 464, Āṣāḍha Kṛṣṇa Caturthī, the nine year old son of Janta Bhā of Svataṃche (the three-storeyed house ?) was allured to go to Yināyado where he was put to death. x x x on x x x day, Saṅkhara's son was taken by Vata (?).

Folio 51

In N.S. 464, on Āśvina Śukla Saptamī, in the early hours of the day, there was a violent earthquake. The next day Śrī Jayārimalladeva passed away in Gvalaṃ.

In N.S. 465, on Kārtika Kṛṣṇa Pañcamī, Juga Mahāsāmanta of Navakvāṭha came to take *sekā* (?) in Tripura.

In N.S. 465, on Pauṣa Śukla Tṛtīyā, the Kaṃsāna Kvāṭha was completed.

In N.S. 465, on Vaiśākha Śukla Tṛtīyā, a flag was donated at Yetāmaṇḍo in the locality of Talamaṇḍe. The donor was Bhairavānanda Śakhu Bhā of Yeche. A few days

later, he died of stomach pain, without being able to regain his speech x x x.

In N.S. 465, on Phālguṇa, Śukla Daśamī, Ajayarāma Choṭa Mahābhā came to Tripura, abandoning Palākhaco Kvāṭha.

In N.S. 465, on Bhādra Kṛṣṇa Saptamī, Bahāra Kvāṭha revolted. Vaṃtā Bhāro handed over (the fort ?) to Bhonta. On the night of rebellion, Tripura marched in. The fort was encircled all round the day and night. Movement in and out of the fort was not possible. On the fifteenth day a corner/gate was penetrated in x x x x. Śrī Ṭhakurinī (Devaladevī) mobilised Cocheṃ, Kvācheṃ, and Vaṃbigocheṃ all together and set up a *khaḍga* (a ritual sword, symbolic of the unity ?). *Samaye* feast was organised, and 7 (big and small) sacrificial animals were killed.

In N.S. 467, on Pauṣa Kṛṣṇa Daśamī, Anurādha Nakṣatra, Nāyakadevī's daughter, Rājalladevī was born. Ten days later, Nāyakadevī, the mother, passed away.

In N.S. 462, on Mārga Śukla Saptamī, at the time of sunrise, Udayapāla Mūlamī passed away.

In N.S. 464, on Caitra Śukla Tṛtīyā, Jogarāma Mūlamī and Sahaja Mūlamī jointly captured Paśupatimalla and brought him from Kapana Kvāṭha (by paying ransom ?). He was handed over at Tripura (?).

In N.S. 467, on Āśvina Śukla Tṛtīyā, Śrī Devaladevī and Mahātha Anekarāma together captured the affairs of Manigala. They also captured Murhikho, Kitapuri, Balambu, Yeṭākvāṭha, and Khoyaṃpa.

N.S. 468, on Phālguṇa Śukla Aṣṭamī, Tripura and Bhonta jointly donated a treasure at Śrī Paśupati. The amount was raised by taxing a *dramma* per head in each of the two principalities.

N.S. 468, on the day of Saṅkrānti, Phālguṇa Kṛṣṇa Daśamī, there was a heavy snowfall reaching upto the town-level.

Folio 52

In N.S. 468, on Jyeṣṭha Kṛṣṇa Aṣṭamī, Paśupatimalla was brought out from Yarha, and together with his mother, he was kept in Bhuṅgulacheṃ fort.

In N.S. 468, on Bhādra Śukla Trayodaśī, Śri Jayarājadeva caused the bell at Gvaḷaṃ to ring/sent to ring the bell at Gvalaṃ. The party of Śrī Devaladevī did not assemble. The move was made under the influence of and at the initiative of Sakhujü. From that time onwards, the entry of the people of Bhonta were permitted at Gvalaṃ.

In N.S. 469, on Kārtika Śukla Pūrṇimā, a treasure/gift was donated.

In N.S. 469, on Mārga Śukla Dvādaśī, Śrī Paśupatimalla died in confinement itself.

In N.S. 470, on Mārga Śukla Navamī, (Nov. 19, 1349 A.D.), Sultān Samas Ud-din entered (the valley) and set everything on fire--for seven consecutive days.

In N.S. 470, on Pauṣa Śukla Dvitīyā, Sakhuju and Kasta Bhā went to live in Byanappā as Anekarāma Mahātha said that he would take out 'Kālaganṭhi' (?) Śrī Rājadeva came to *Jhāranatham* for prayer ceremony. All the subjects also got in. In the prayer, all the subjects gathered x x x x (In the shrine of) the Ḍvayini Māma (*Dui Māju*) *Bhairavapata* ceremony was performed. Bhonta and Manigala together reached Thyamī and they ransacked it (?) and built a fort there.

In N.S. 470, on Māgha Śukla Ekādaśī [at one end of this folio several letters have fadded, and 3 or 4 lines are hardly legible x x x x x x x x -- KPM].

Folio 53

[Several letters in the first two lines of the Folio 53 are not legible. x x x x x x x x -- KPM]

In N.S. 471, on Pauṣa Śukla Trayodaśī, Kapana Kvāṭha revolted; Bahāra Kvāṭha also revolted. From the western end of Pithobahāra, Bhonta x x x x x the leader Sakhu was captured.

In N.S. 472, on Pauṣa Śukla Dvādaśī, Ṭokhā was encircled. The leaders of Tavakhanī Kvāṭha, Anantavarmā and Kasta Bhā, entered (the Ṭokhā fort ?) x x x x x Another fort was built in front of the older one; six months later Tripura captured it, and it was pulled down.

In N.S. 473, Phālguṇa Kṛṣṇa Pañcamī, the nobles belonging to the fort itself were put in confinement at Yothobahāra. x x x Sāsa Mahātha and other nobles were brought to Yothobahāra x x x x x all were defeated. Sāsa Mahātha was captured.

The road from Jāmāco was taken to invade Navakvāṭha. Ṭokhā was also encircled. x x x x x Sāsa Mahātha was rewarded, and was sent back by the way of Lele. From Tripura's side Jayakīrti was the one who was sent.

In N.S. 474, on Āśvina Śukla Navamī, Śrī Jayasthitirājamalladeva came from the south. He entered Khvapo and stayed in Tyaṃkho. Five months later he got married.

In N.S. 475, on Kārtika Śukla Pratipadā, there was a very heavy rainfall.

In N.S. 476, on Phālguṇa Kṛṣṇa Caturdaśī, Tripura got Duvu Kvāṭha back.

In N.S. 476, on Dvitīyā Āṣāḍha Kṛṣṇa Ekādaśī, Mahātha Anekarāma passed away.

Folio 54

In N.S. 477, on Vaiśākha Kṛṣṇa Pañcami, the noble of Vaṃdya was brought and kept in confinement at Dolakhā.

In N.S. 478, on Mārga Kṛṣṇa Tṛtīyā, Jetapāla Mahātha--who was banished from Navakvāṭha--occupied Tokhā.

N.S. 481, on Caitra Śukla Ekādaśī, the general captured Salaṃkvāṭha of Navakvāṭha and brought it under the rule of Tripura. Afterwards, on paying ransom to Tripura, this fort was again brought under Navakvāṭha.

In N.S. 480, on Vaiśākha Śukla Dvitīyā, the great minister Jayasiṃharāma Bhā repaired the image of Paśupati by anointing stone from Gaṇḍagoma Vaṃthauco. In the *yajña* ceremony, King Śrī Jayārjunadeva and Saṅkaradevī underwent the rites similar to the installation of a king (i.e., coronation.)

In N.S. 483, on Pauṣa Kṛṣṇa Pañcamī, night, there was a heavy snowfall. It did not stop for eight days.

In N.S. 485, on Jyeṣṭha Kṛṣṇa Daśamī, Kṣamaśikanṣāna(?) was demolished.

In N.S. 486, on Vaiśākha Śukla Saptamī, Śrī Devaladevī, the great lady, passed away at the age of 66 years and 8 months.

In N.S. 487, on Jyeṣṭha Kṛṣṇa Pañcamī, the play *Caturaṅka Rāmāyaṇa* (the *Rāmāyaṇa* in four acts) was staged. On the day of *Kvayalā* (?) Pūrṇimā, the propitiation ceremony for the actors was performed at Kvāthacheṃ. Twelve chariots were erected. The author of this play was Yarha's Pandit Bālasarasvatī. The managers were Śrī Upādhyāyaju and Jayata Mūlamī. This play was staged during the reign of Śrī Śrī Jayasthitirājamalladeva.

In N.S. 487, on Prathama Āṣāḍha Kṛṣṇa Amāvāsyā, 53 ghaḍī, Ārdrā Nakṣatra 8 ghaḍī, Vyāghāta Yoga 13 ghaḍī, Sunday 22 Iṣṭa ghaḍī 23 palā, Śri Jayasthitirājamalladeva's son, Śrī Jayadharmamalladeva, was born.

In N.S. 488, on Phālguṇa Śukla Dvitīyā, *Maṇḍo* flag was hoisted in Yubilacheṃ. Jogarāma Jodhāpati, the brother of Padma Mūlamī, the son of the late Dāsa Mūlamī of Yubilacheṃ, was the donor.

In N.S. 489, on Kārtika Śukla Daśamī, Śri Jayārjunadeva and Jayasiṃharāma jointly opened Ṅavā and entered into Tripura.

Folio 55

In N.S. 490, on Māgha Śukla Pañcami, both the Kings (Jayārjunadeva and Jayasthitimalla) unitedly penetrated into the Saṃko fort. They looted everything and burnt the whole place.

In N.S. 492, on the evening of Māgha Kṛṣṇa Tṛtīyā, there was a heavy snowfall. The snow-level reached upto the knee(?).

In N.S. 492, on the evening of Vaiśākha Kṛṣṇa Amāvāsyā, Mahātha Śrī Jayasiṃharāma was brought in chains from Carhakhuni Thāmacheṃ and was left in confinement at Aṭhakavaṇṭā. In the year, on Āṣāḍha Śukla Navamī, the people of Yarha, came to invade Thyamī. Śrī Srī Jayasthitirājamalladeva personally went to fight against the invaders. Among the armed invaders who were beheaded were 53 men including the Pradhāna Pātras. x x x x x x At Khoyaṃta, King Śrī Śrī Jayārjunadeva fought with the invaders. Also present were Pāla of Triśilacheṃ, Thenidhara, and Hariju. The auspicious moment for the battle was chosen by Govinda Bhā of Yechu. Because this reading brought victory Śrī Śrī Jayasthitirājamalladeva honoured Govinda Bhā by rewarding him. The royal astrologer came to know of it. He was enraged and angry at this. On the day of Śrāvaṇa Kṛṣṇa Amāvāsyā, the Mahātha (Minister Jayasimharāma) was released from confinement. (i.e., 3 months after the imprisonment -- KPM).

In N.S. 493, on the day of Vaiśākha Śukla Daśamī following Pūrva Phālguṇī Uttara Phālguṇī Nakṣatra, Śrī Jyotirmalladeva was born.

In N.S. 496, in the month of Māgha, the gates of Canigala were decorated with different kinds of *toraṇas*, and the streets were illuminated.

In N.S. 495, on Friday, Jyeṣṭha Śukla Daśamī Hasta Nakṣatra, the Bahāra Kvāṭha was constructed/repaired. Śrī Śrī Jayasthitirājamalladeva went to attend to it personally. The leader of the fort was Śivadāsa Mūlamī. The fort was constructed on consultation with the well-informed at Khvapvạ, according to the tradition, on Śrāvaṇa Nakṣatra, following Trayodaśī and at the initiation of Caturdaśī. The Ghaṭasthāpanā ceremony was observed on the day of Amāvāsyā day itself because during the Navarātri, Śrī Pratipadā was missing in that year. Tripura did not celebrate Ghaṭasthāpanā on that day.

Folio 56

In N.S. 494, on Tuesday, following Āśvina Śukla Ṣaṣṭhī, on Saptamī, Jyeṣṭhā Nakṣatra, Śrī Śrī Jayasthitirājamalla set out from Khopo, and the two parties together, killed all with sword. The Mahāthas and the nobles of Phanapi were captured and put in confinement. The Mahātha who came to attack at Piṃthobahāra was vanquished.

In N.S. 495, by Prathama Āṣāḍha Pūrṇimā the plantation work was completed. The monsoon continued till Mahanī (Durgā Pūjā). Beans, wheat and paddy were planted.

In N.S. 495, in Śukla Pakṣa of the month of Bhādra, the man impersonating the Goddess of Harasiddhi was possessed at Ekātavihāra in Yarha. Even the wood which was touched by the water used in washing the Goddess's feet turned into stone.

In N.S. 496, on the day of Kārtika Pūrṇimā, Hari Pāṇḍe (from the west ?) roofed the rest-house of Ākāśa Bhairava with tiles. He donated a stone pillar-post. In the same year, in the rest-house named *Capārha* of Vaṃtā Kṣatra (eastern field) roof was laid with tiles. The donor was Luṃta Bhāro. The *Māṃdhura* (*mānandhara*-architect ?) was Jagata.

In N.S. 490, on the day of Vaiśākha Śukla Tṛtīyā, Śrī Śrī Jayasthitirājamalladeva was brought to Yarha Manigala for the *Jātra* (of Buṅgadyo ?). He was welcomed by displaying the golden *toraṇa* (?) and by spreading cloth on his passage to Manigala. The leading personalities and influen-

tial persons of the town gladly offered him oblation from the golden water-pot. The leading one among the nobles to welcome was Jayata Mūlamī. On this very day, the Śivagaṃṭhi named Udayeśvara inside Talamaṇḍe,(Taumādhi ?) was popularised once again, and Aṇṇavāsa was roofed with tiles. In all the four gates, the decorative flags were hoisted. The donor was Ḍoya Mūlami of Kvāchem. In the same month, there was theft in the treasury of Gvalaṃ (Paśupatinātha). Śrī Śrī Jayasthitirājamalladeva got hold of the main thieves of Yarha and had them killed at Bārhaṃpiṇṭo khosi (river). The treasures were replaced at Śri Paśupati. In this year, at the time of eclipse, *dīkṣā* was received. Dvijarājaju received *dīkṣā* at Okhamhanenali from Cakuti of Marhicheṃ. In that month, there was no pūjā in the Royal Palace.

Folio 57

In N.S. 496, on Śrāvaṇa Kṛṣṇa Navamī, the Royal Palace fined 10 *pla* (*pala*) to the two herdsmen who brought back all the buffaloes by trampling on the fields/farms of the Ḍoya of Thyamī x x x Half of this fine was given to Upadhyāyaju (the Royal-Priest). Out of these 3 *plas* were reserved for *Khāṭoṭe* (?), two *plas* for Sakha. With this amount *prāyaścitta* was observed. For *Yeṭāvane* 4 *plas*. This was supervised by Śivadāsa Mūlamī and Jayata Mūlamī.

In N.S. 497, on Wednesday, Jyeṣṭha Śukla Pañcamī Puṣya Nakṣatra Dhruva Yoga, the *Vaṭukaraṇa* ceremony of Śrī Dharmamalladeva was completed. On the eighth day, on the day of Saṃpūrṇā, a new Mahātha was installed. Jotrāma of Yubilacheṃ was transferred to the office of Jodhāpati. Tejarāma Bhāro, the son of Sakhu Bhā of Bahāracheṃ, was made the new Mūlamī. The play *Bālarāmāyaṇa* was staged (on the occasion).

In N.S. 497, Wednesday evening, Śrāvaṇa Kṛṣṇa Dvitīyā, Śatabhiṣā Nakṣatra Atigaṇḍa Yoga, Śrī Jayakīrtimalladeva, the son of Śrī Jayasthitirājamalladeva, was born.

In N.S. 497, on Bhādra Kṛṣṇa Trayodaśī, Byenāppā Pvanantī (Banepā-Panautī) observed the *Lakhva Yāta* (the *jātrā* for begging rains).

In N.S. 498, on the evening of Pauṣa Śukla Caturdaśī, there was a heavy snowfall reaching upto the town.

In N.S. 498, on Sunday, Phālguṇa Kṛṣṇa Dvitīyā Uttara Phālguṇī Nakṣatra Śūla Yoga, Śrī Jayasthitirājamalladeva had the fort of Dhvākaphusa constructed, changing the beam and roofing it with tiles. In this very month, Hari Pānde donated light (?) to Śrī Alāga Bhairava (Ākāśa Bhairava). In this month, the Asirhi dance was staged.

In this month, the dilapidated fort of Phiśiri Kvāṭha was repaired. All the three principalities including Yaṃ participated in the voluntary labour.

In the prosperous reign of Śrī Śrī Jayasthitirājamalladeva there are no thieves at night or day time.

Folio 58

In N.S. 509, on the day of Caitra Śukla Dvādaśī, Tejapati's illegitimate brother was captured and thrown in confinement by his own brother/cousin. There was no rescue forthcoming for him. He was tortured and taken to prison. Later on he was put to death. At this both husband and wife, Dvijarājju and the Upādhyāya's wife, were in tears. As a repentance for this (action) gold *pla* 18 was extracted (from the offending party ?). Because of this crime (the offender) was infected with cramps.

In N.S. 500, on Monday, Vaiśākha Śukla Tṛtīyā (i.e., on Akṣaya Tṛtīyā) Rohiṇī Nakṣatra, during the prosperous reign of Śrī Śrī Jayasthitirājamalladeva, water-conduits including the one in the area of Libīyantā, Yithanimam royal palace, which were blocked and out of order, were repaired. In all 12 water-sources and canals were repaired ensuring the flow of water. The canals/drains and gates were built/repaired from cottage to cottage.

In this year (N.S. 500), the big canal of Yaṭapāṭa was built. The canal was built within a fortnight. To celebrate this happy occasion people were given a feast. At the request of all inhabitants of Canigala, the responsibilities for the feast were shared by all, including the Royal Priest and the King (the Royal family). The provisions for the feast included 220 jars/barrels of beer, 3 buffaloes, rice, beaten rice, oil, salt, pulses, *thulamkamsī*, *patali* (cooking pots ?) and faggots. All the persons, from locality to locality, and from village to village, right upto Thyammi and Yaṭapāṭa, were counted. Each person was served 1½ *kuruvās* of rice, pulses, beans, beaten rice, salt, oil, turmeric, and meat. Everyone was fed to his entire satisfaction. Śrī Śrī Jayasthitirājamalla was invited. The *Pradhānas*, *Siṣṭas* (the nobles and courtiers), and *Devabrāhmaṇas* (the priests) were all invited. One buffalo, 300 *pāthīs* of rice, 200 cups of curds, 100 *pāthīs* of beaten rice were donated as his share by Joti Kasta Bhā. Suvāra was made the cook. The Brāhmaṇas were also fed. All the three princes were also feasted. Everyone felt happy and gay.

The persons who looked after the management of all this were the Ḍoya Mūlamī of Kvācheṃ, Vaṃṭā Bhāro, and Sakhu Bhāro of Duṃcheṃ. These persons got, six *sivakā* (gold-coin unit) from the King through Kīrti Upādhyāya, Śivadāsa, and Jayata Mūlamī of Myālaṃkhā Dhala. This amount was less than the actual expenses.

On the same day, Gandhurhi Bhaṭṭāraka was consecrated at Yaṃthobahirī in Yodyam.

In N.S. 500, on Jyeṣṭha Kṛṣṇa Tṛtīyā, the Laṃkhva Yāta was observed at Khvapo. This was done because the growth of paddy-seedlings was delayed (due to the failure of rains).

In the same year, King Śrī Jayasthitirājamalladeva had the *Digacaparhi* (the *Āgama cheṃ* ? /the long rest house ?) at Gvalaṃ constructed.

In N.S. 500, on the day of Solar eclipse on Vaiśākha, Kṛṣṇa Amāvāsyā, Śrī Śrī Jayasthitirājamalladeva, together with Mahādevī (Queen Rājalladevī) received *dikṣā* from the Royal Preceptor Śivadāsa Upādhyāya.

In N.S. 500, on Monday, Āṣāḍha Śukla Navamī, Hasta Nakṣatra, the water-conduit at Liviyaṃtā was consecrated.

In N.S. 501, Kārtika Śukla Aṣṭamī, Sunday Uttarāṣāḍha Nakṣatra, Dhṛti Yoga, Śrī Śrī Jayasthitirājamalladeva had the Phalu Kvāṭha constructed, by laying foundations.

In N.S. 500, Mārgaśira Śukla Pratipadā, on the day of Saṃkrama Gākva, as Saṃkrānti coincided with Amāvāsyā and as two Saṃkrānti-s came within one lunar month, in half the country, the monsoon was poor. Plantation could not be done in the northern as well as the western fields. Hail also affected the harvest.

In N.S. 501, on Mārga Kṛṣṇa Dvādaśī, Friday, Svāti Nakṣatra, Śobhana Yoga, with the common consent of the King Śrī Jayasthitirājamalladeva, the Mahātha Jayata Bhā and others (members of the nobility ?), King Śrī Śrī Jayārjunadeva was sent in a big procession to his own native principality Bināpyā (Banepā). Twenty-two days later, he ran away in the evening (from Banepā) and stayed in Gokarna Kvāṭha. From (Thyanannañaṃ ?) on the back of the porters (Hnaṃhim and Bhvīkaca), he came back to Khvapo, facing great hardship. From Śrāvaṇa to Kārtika, fifteen hundred people died. The monsoon was poor. Hail also affected the harvest. There was not enough paddy, beans, wheat.

Folio 60

In N.S. 501, on Tuesday, Māgha Śukla Pūrṇimā, Mṛgaśirā Nakṣatra, Śrī Jayasthitirājamalladeva, accompanied by the Queen and all the three Princes, went to Śrī Caṅgum Garuḍanārāyaṇa and performed the *Śrapāhana Pūjā* (?).

In N.S. 501, on Monday, Jyeṣṭha Kṛṣṇa Daśamī, Āśvinī Nakṣatra, the Kocapārhadeva at Maṇḍe Bahārachem was erected/consecrated. The donors were Anekacanda Adhikārī and Tejarāma Mūlamī.

In N.S. 501, on Jyeṣṭha Śukla Pūrṇimā, for meeting the expenses for water from Myālakhā canal, 1200 *pāthīs* of paddy was raised. On depositing the sum/amount, King Śrī Śrī Jayasthitirājamalladeva freed his subjects from the tax on water for all time to come (till the Earth, the Sun and the Moon continue to exist).

In N.S. 502, on Māgha Kṛṣṇa Pañcamī, Śrī Śrī Jayārjunadeva of Bhonta passed away in Tripura Kvāchem.

In N.S. 502, on Vaiśākha Śukla Tṛtīyā, the Kocapārhadeva of Bahārachem was consecrated. The donor was Tejarāma Mūlamī.

In N.S. 497, on Pauṣa Kṛṣṇa Amāvāsyā, Jayasiṃharāma Mahātha of Bhonta performed the Nitya Śrāddha.

In N.S. 502, on Āśvina Śukla Aṣṭamī, Śri Śri Jayasthitirājamalladeva the King consecrated the royal sword by assembling all the nobles in the royal courtyard. He distributed 1700 pieces of shields and swords.

In N.S. 503, on Wednesday, Māgha Śukla Daśamī, a *toraṇa* was offered at the temple of Tilamādhava. It was donated by Megharāma Mūlamī, the son of Rāja Mūlamī and grandson of Mātārī Sakhu Mūlamī.

In N.S. 503, on Thursday, Phālguṇa Śukla Tṛtīyā, at evening, the marriage of Śrī Dharmamalladeva Ṭhākura took place.

Folio 61

Following the marriage, on Sunday (the newly-married couple ?) went for the *Deghuri Pūjā*. Six buffaloes were offered as sacrifice. (not legible x x x x) The play *Bhairavānanda* was staged. In the same month, brother (Dharmamalla's brother ?) died. x x x with the help of Yarha Pāñcālī, the finial of Emḍeśvara temple was offered. On Friday, Śukla Pakṣa Ekādaśī of the same month, a gilded roof

was offered to the chariot of the Bhaṭṭārikā of Kothocheṃ. The donors were the party of Yogis of Lacchakoyāni.

The play *Bhairavānanda*, made for celebrating Śrī Dharmamalladeva's marriage, was staged in all the three principalities. The managers of the show were Dvijarāja, Jyoti Kasta Bhā, Gajā Mūlamī, Paṇḍyā Manaku Bhā (Pandit Māṇikya Vardhana).

In N.S. 504, on Jyeṣṭha Śukla Pūrṇimā, all the due ceremonies were performed for displaying the dolls. On the day of Ghaṇṭākarṇa Caturdaśī, the *muṇḍa* had to be hung. On the Śukla Trayodaśī of Śrāvaṇa x x x x had to be displayed (*bāhi boye ?*) x x x x [The following two lines of Folios 61a:5-61b: 1-2 are obscure - KPM].

In N.S. 504, on Āśvina Kṛṣṇa Dvitīyā, the Pasalacheṃ collapsed. The search (for the dead) started at sunrise. Four persons were buried in the debris. Apart from these, all women were not found (missing) (?)

In this year, upto Kārtika, the total number of horses who died or were missing in the Rājakula and Bhiṅko, was 15.

After this, Śākhara Kvāṭha encircled Nava Kvāṭha. Bhonta captured Ṭokhā and Kapna Kvātha. Phanapi took Salaṃ Kvāṭha. Phiśarī Kvāṭha was captured by Jogarāma Mūlamī. The fort of Mañje revolted. At this time, the Lāmās, who went to Śrī Harikṣetra for Saṃpūrṇā, came back safe and unharmed.

Folio 62

In N.S. 504, on Jyeṣṭha Kṛṣṇa Daśamī, Jharhanathaṃ observed *Lamkhava Yāta*. In this month, there was no tile-making.

In N.S. 506, on Tuesday, Phālguṇa Kṛṣṇa Ṣaṣṭhī, Vaiśākha Nakṣatra, Vyāghāta Yoga, all (parties) unitedly went to lay a seige on Phiśiri. The party from Buṅga came. Men from Bhiṃko perished. Yarha destroyed the fort.

In N.S. 503, on Pauṣa Kṛṣṇa Ekādaśī, the drama *Bhairavānanda* was inaugurated. After 24 days of rehearsal and practice, on the day of Māgha Kṛṣṇa Daśami, the *siddhi pha-ye* ceremony was completed in Śrī Kothocheṃ. This drama was written by Manaku Bhā (Māṇikya Vardhana) of Yambaṭunum Vihāra, by consulting the work written in the Ḍoya (i.e., Deva) language (Maithili ? Sanskrit ?). The brother of Manaku Bhā, Ujhājīva Bhāro's head was decorated with a *gajura* and a head dress for dance. Śrī Śrī Dharmamalladeva Ṭhākura had contributed to this work. This play was written for the Ṭhākura's

marriage. The marriage took place on Thursday, Phālguṇa Śukla Tṛtīyā, evening. The persons in charge of staging the play were Śri Dvijarāja Bhāro, Jyoti Kasta Bhā, and Gajā Mūlamī. The play was staged all over the three principalities. All participated in the dance.

In N.S. 506, on Pauṣa Śukla Ekādaśī, Śrī Sthitirājamalladeva had the water-conduit of Cāṅgu repaired.

In N.S. 504, in Āṣāḍha-Śrāvaṇa people of this land could not afford ten *kuruvās* of grain. The Bhonta-s and the Ḍoyas began to sell cloth, salt, gold, silver, grains, to their own kinsmen at a rate higher (adding one *ratikā* to each *māsā*) than the market price. The rest were the losers. (?)

In N.S. 505, on Jyeṣṭha Śukla Daśamī, Śrī Jayasthitirājamalladeva consecrated Sukhāḍo (?) at Śrī Paśupati. The donor was Jayasiṃharāma Mahātha Bhā.

In N.S. 506, on Prathamā Āṣāḍha Kṛṣṇa Daśamī, Śrī Śrī Jayasthitirājamalladeva had the work of roofing *Digacaparhi* (Agamachem ?) with tiles completed.

Folio 63

In N.S. 507, on the day of Kārtika Śukla Pratipadā, (i.e., *mha pūjā* or the New Year's Day), Śrī Śrī Jayasthitirājamalladeva sent *Bāḍhāva* (presents ?) to Yaṅgala Keḷacheṃ. There were 76 *jalasī* (trays ?). x x x x The party had entered Yarha on their way to Yaṃ.

In N.S. 507, on the day of Pauṣa Śukla Ṣaṣṭhī, Śrī Śrī Jayasthitirājamalladeva and Bhonta Jayasiṃharāma Mahātha together went personally and gave the *tilapātra-dāna*. At this time, Dvāre Śreṣṭha, Gajā Mūlamī, the worthy son of Jaga Mūlamī of Maṅgalācheṃ-Devalacheṃ, and the Ṭhākura (the king) were very fit and healthy (*mahāsvasta*)?

In N.S. 507, on Phālguṇa Śukla Pratipadā, Wednesday, Hasta Nakṣatra Vṛddhi Yoga, the old water-conduit at Gvalaṃ Navahara (*Navagṛha*) was repaired to let water flow from it. The donor was Śrī Śrī Jayasthitirājamalladeva. The water-conduit was repaired to commemorate the death of Śrī Rājalladevī.

In this year, bricks were paved from locality to locality. The roads at Jhāranathaṃ were repaired. People repaired their respective alleys.

In N.S. 507, on Vaiśākha Śukla Caturthī, Śrī Śrī Jayasthitirājamalladeva went to Bugama *Jātrā* with three sons.

They stayed on for 14 days. They were accompanied by Bhonta Jayasiṃharāma Mahātha.

In N.S. 507, on Āṣāḍha Śukla Navamī, Upādhyāya (the Royal Priest) Śivadāsa passed away (to Śivaloka).

In N.S. 507, on Āṣāḍha Śukla Dvādaśī, King Śrī Jayasthitirājamalladeva took water from (bathed at) Menaṃṭuthi (Menaṃ well). The body-guard was Gajā Khandāgāha.

In N.S. 508, on Āṣāḍha Śukla Daśamī, Śrī Dvijarāja Upādhyāya had his own brother and Ḍoya Mūlamī bound in chains. x x x x x had their property confiscated. x x x x x The Upādhyāya did not inform the Palace about it. The Ḍoya Mūlamī complained to the King that the Upādhyāya did not handle the case properly. The king ordered the Royal Priest to look into the Ḍoya's complaint x x x x x[Folio 63b, lines 3-5 not clear -- KPM].

Extra Folio (following Folio 50 ?)

In N.S. 466, on Māgha Śukla Pañcamī, Amavarmā Kasa Bhā captured Kaṃsāna Kvāṭha. From the next day, Bhonta had to face problems. Without staying at the Vauva, (they) came from Ṅa. In the villages east of Nālā and west of Dharikṣala (Dhulikhel), in Camdo of Vahirī, the paddy forrows had to be cut (ahead of time). Severe hardships had to be faced by people. With the currency of Bhonta, a *dramma* did not fetch 4 *manās* of rice/paddy. x x x x x x x x The whole village life became too difficult in Nālā, Benāppā and Punantī. Kasta Bhā was injured by soldiers. (The soldiers) went to Bhārākhāra from Tāṅkhi and Gusālha. The main (settlements) were reduced to debris by the soldiers. There was no rescue forthcoming. The place was desolate and helpless. The round-the-clock seige did not let any grains inside (the settlements). At this, Kasta Bhā sought assistance from Gayanā Mūlamī. Anekarāma took the initiative to lift the seige and to negotiate by uniting Tripura and Bhonta.

In N.S. 466, on Sunday, Āśvina Śukla Pratipadā, leaving Kapana, Paśupatimalla stayed at Tokhā and Brahma Athina at Jīyā.

Glossary of Newārī Words

Glossary of Newāri Words

This glossary lists Newārī words from V_2 alphabetically. The numbers within parentheses are folio numbers; *ka* is recto, *kha* is *verso*, and the following number after the colon is the line number in the manuscript and its Devanāgarī transcription. The extra folio is numbered (X50).

As the orthography of the text bristles with inconsistencies orthographic variants of a word have been listed separately. No gloss has been given for obscure words though they are listed. Where the gloss is conjectural, a question mark has been added.

References to Sanskrit words (cf. Skt.) are not etymological, but suggestive. No cross-references to orthographic variants, or inflectionally and morphologically related words have been given in this glossary.

Kamal P. Malla

अंगेरपा (५८ख:२) shouldered
अंक्काडरपं (५२ख:१) took responsibility
अगुमन याङ (४६क:५), (५५क:४) leading; taking the lead
अगुमान याङ (५५क:३-४) leading; taking the lead
अङ्क्काया (५०ख:५) ?
अङ्काल बिस्यं (४०क:३), (५५ख:१) embraced; patronized
अछिद्र याङ (५८ख:३) generously, (cf. Skt. अच्छिद्र, unbroken, without holes or weak points)
अजोग् (५२ख:३) that kind; (improper अयोग्य?)
अट (४५ख:५) brick
अटछेचका (४५ख:३) getting bricks laid; getting a place paved with bricks
अट छेस्यं बोङ (६३क:५) went on paving bricks.
अठिन (X५०ख:२) ?
अनातीरण (४५ख:२) by a person named Anātira?
अनुसारण (५८ख:४) according to (cf.Skt. अनुसरणं, going after, or अनुसार according to)
अन्तरउभय (४९क:२) inner and outer
अन्नयाङ (४१ख:३) blocking
अपनाह सनो (४७क:१) (४७क:५) agreed; became one
अपनाह याङ (४७क:५), (५४ख:५) in consultation; with joingconsent
अपवदि (५३ख:१) ?
अफह (५०क:४) failure, unsuccessful; meaningless; senseless. cf. अफल। निष्फल। विफल
अफहस डवटो (४७क:३) was defeated; became defeated
अफह याङ (३३ख:२), (४५ख:२) foiling, defeating; अफल याना:
अफह बिस्यं (४२ख:५) foiling; literally giving defeat; अफल बिया
अफहस डव (६२क:३) died or killed
अभाग जुव (४२क:४) died; (cf.Skt. अभाग, (without a share and जुव became in Newari)
अभिसेष (३०ख:५), (४४क:२) anoint (cf. Skt. अभिषेक consecrate by sprinkling water)
अर्घ याङा (५६ख:३) offering oblations with water
अलापरिनन काया (३४क:३) taken by Ālaparina - a personal name?
अवन हा मदो (६२क:१) there was no brick-or tile-making; हाये, to boil, to bake, to cook
असहन (३०ख:२), (३०ख:४), (३२क:१) unbearable, intolerable, insufferable
अस्थानस (४१ख:५) in a sensitive place
आक्षान: (५९ख:५) grains; अक्षता, अन्न, the whole grain, आरवत (Hindi) आखे
आगस (४५क:४) in the presence of (cf. Skt अग्रत: in front of, at the head of)
आगस (५५ख:१) arrival; approach
आचन्द्रारक (६०क:५) a ritual formula, suggesting in perpetuity/eternity; (आचन्द्र+अर्क+मेदिनी as long as the Moon, the Sun, and the Earth remain)
आटासरपं (X५०ख:२) allowed to pass? brought to unite or become one [आ+टास+रपं?]
आढन (५०ख:२) shield
आदेश (६३ख:५) an order
आनन्द जुव (५८ख:५) became happy
आफन्द (५९क:२) expense?
आभारण (४७ख:२) ornaments
आभासंन (५३क:२) ornaments cf. आभारण
आमोद जुयाव (५५क:५) being pleased
आम्र (४४क:४) a mango
आय (४२क:४) entrance admittance
आय (५२क:२-३) coming, entry
आह (३६ख:५) (wrong transcription as आहु chief; leader; the one who orders
आलाच (५२क:५) prayer (cf. Sktआराच)
आलाच याङा (३२क:२) after propitiation/prayer; (cf.Skt. आराधना-आराच prayer)
आलाचस (५२ख:१) in the prayer ceremony
आवनं (४५क:२), (५७ख:४), (६२ख:५) with tiles/by the brick-layer (cf.आवाल, the brick-layer)
आवानं चेया (५६ख:१) roofed with tiles
आवनं चेस्यं (५६क:५), (५६ख:३-४) roofing with tiles
आशिह्वि प्याखन (५७ख:४) a kind of sacred

dance
आस (५८क:२) ?
उछाह याङ हया (५०ख:४) brought back with accompanyingcelebrations; (cf. Skt. उत्साह)
उजाड़ (X५०क:४) deserted
उदेशना (५७क:२) with the intention of
उदेशनान (६३क:५) with the objective of
उपरं (५२ख:५) up
उपाध्याय (६३ख:१) The Royal Priest
उपाध्यामं (६३ख:४) for/to the Royal Priest
उपाध्यास (५७क:२) The Royal Priest
उपाध्यायसन (६३ख:४-५) by the Royal Priest
उपाध्यायस्यम् (६३ख:३) of/by the Royal Priest
उपाध्याछि (३७ख:४) the Royal Priest-one (छि=one)
उप्रहाथ (४०क:४) ?
उभय (३८ख:२), (४१ख:३) both
उभय दल (४१क:५) both the parties (cf.Skt. उभय both; दल detachment, a body of troops)
उभय पखन (४९क:४) on both sides of (the fight) पख<पक्ष
उभयराजकुल (३१क:५) both the Royal Houses, i.e., the Devas and the Mallas
उभे (४९ख:२) both
उभेजासन (५१ख:२) both the nobles going
उभे स्याङा (४७ख:५) killing both
उल्हासन (५८ख:१) on the happy occasion
उस (६३ख:५)? ?
एंदला (४६क:१) the eleventh month of the Nepal era year (August-September)
एकतन (६३क:१) one detachment or party?
एकश्रसन (५२ख:१) unitedly
एकश्र समुचय (४७क:४-५) reach an agreement; unite to become one party
एकसर (४९क:५) unanimity
एकसर (५२ख:१) unitedly
एकसर (६०क:४) complete; total
एकसर समस्त (५८ख:४) one whole
एकंसर समस्तसन (४७ख:३) unitedly; jointly
एकसर समुचय (५१क:५) got united; became one common party
एकम्र (५३क:४) united
एका (५८ख:३) after feeding
एका पलका (३०ख:५) black and yellow mustared seeds (ईका प:का)
एमकोन्हु (५२ख:३) the same day
एयाम्ह (३३ख:३)? ?
ओ (३७ख:३), (५७क:२) that
ओको (६१ख:३) ?
ओसके (६३ख:४) of that one (?)
ओस लान(५७क:१) in that month
ओसार ल्हाय (४९ख:५) to hand over; to negotiate
कं (४०क:५) itself; emphatic
कंता (४०क:५) left behind
कंघ (X५०ख:१) responsibility
कटक (३६ख:५), (४२ख:३), (४६ख:२) attack
कटकनं (४६क:२-३) for attack
कटकस (५५ख:१) of/with the rival
कठियापी (३७ख:४) holders of the Royal insignia; पी= four
कदंब (६२ख:१) ?
कतिला (४९क:५) the twelfth month of the Nepal Era Year (September-October)
कनकदण्ड छत्र (३९क:५) a kind of ritual umbrella used during coronation
कनिय्रक: (४६क:२) maize-death? small-pox?
करवा (३९ख:४) did; held
कर्ष (३९ख:२) a unit of coin as well as of weight; one-fourth of a pala; equivalent to 16 māsā or 80 rakttikā
कहिहामाछि (३७ख:४) the whole family of Kahri? हामाछि=the whole family; or one Karhihāmā?
कसातपिनिस (५४ख:१) by the wives
काजयाक्व (५७क:३) manager-supervisor
काङाव याकव (५८ख:५) the managers
कापङ (६२ख:३) cloth or textile
कामनान (३०ख:२-३) with a desire or intention of
काय (४३क:४), (४६ख:१), (४८क:५), (५०ख:१-५), (५४ख:४), (६०क:१), (६०ख:५) son (cf.Skt. काय: : a body)
कायका (५३ख:१) caused to take

कायमदां (X५०क:२) cannot be bought
कायां (३६ख:३), (३८क:४), (४४ख:४), (४७क:५), (४९ख:५), (६१ख:५) occupied;
कायां दिन (४३ख:४), (४४ख:२), (४७क:४) the day of occupation
कालगण्ठि (५२क:४-५) a treasury; a gift or donation
कासन (४६ख:२) took
कासन (४२ख:३) raisers? (cf.Skt. कार्ठः a husbandman, cultivator)
कासनता (३७क:३) occupied by/under the occupation of
कासन यंङा (४३क:१) took away
कासनलिन् (४६क:३) after taking
कास्यं (५२क:२), (५२ख:३), (५३ख:१), (५३ख:३), (५८क:२), (६२ख:४) taking; having taken
कास्यनि (४८क:५) after taking
कास्यम् (४६क:३) taking; took
किज (२९ख:३), (४७ख:१) brother
किङ्जा (५४ख:४) brother
किनिस्य (५३क:३) corner (cf.Skt. किनि-किनार or कोण)
किञ्ज (टो) (६१क:१) brothers
कु कावय (५८ख:१) took responsibility/load
कुन्चिन थिव (५८ख:१) affected by cramps/paralysis
कुन्हु (६२ख:२) day
कुल (५१क:४) revolt
कुल जुव (४८क:५) revolted
कुलन (४१ख:४), (४७ख:४), (५०क:५-५०ख:१), (५४क:१) the whole party or group; particularly of rebels (cf. Skt. कुलं, a herd, troop, flock, collection)
कुलन काया (३८क:२), (४६ख:३), (४६ख:५), (५०क:४), (५०ख:२) captured the whole party of rebels
कुल याक्व (४१ख:५), (४६ख:५) all the rebels; the ones who revolted
कुल याङ (६१ख:५) revolted
कुल याङा (३७क:१), (४१क:५-ख:१), (४८क:३), (५१क:४) revolted; rebelled; closed
कुलम (५८ख:१) of/in the family
कुलाह (३६ख:३) rebel? (cf. Skt. कोलाहल: a loud and confused noise, an uproar)
कुलिं ढंङाव (४१ख:४) using friendship? कुलि is also a spade; कुलि चिने, to make friends;
कुह (५८ख:३) two mānās; a unit of measurement
कुल्यन (५३क:२) temple ?
कुह्लल (६३क:१) two loads?
कूठिस (४९ख:५) in the store (cf. Skt. कोष्ठ granary, store-room)
कूलन ज्योङ (४६ख:१) made captive by the use of force
के (६०क:१), (६२ख:३), (६३ख:५), (X५०क:४) grains
केक्व (५६क:४) all that was touched by
केजा (६३ख:३) brother
केन (X५०क:३) showed
केश (४१ख:१)
केलास पुजा (३६ख:१) the worship of 'Siva at Kailasa, Paśupati.
कोचपाह भाह (६०ख:१) a Buddhist deity enshrined at the sanctum of a monastery
कोटाय् (३९ख:१) to receive ceremonially?
कोथयंग्व (३८क:५) reached up to the town
कोथ्याङ (५७ख:२) reached up to the town
कोन्हु (४१क:३), (४३क:१), (४४क:१), (४५ख:१), (४७ख:१), (४९क:५), (४९ख:१), (५५क:२), (५५ख:२), (५६क:१), (५६क:५), (५७क:४), (६१क:५), (६१ख:१), (X५०क:१) on the day of
कोन्हव् (५१क:४), (५९क:२) on the very day
कोलाक्व (४६क:२), (४९क:४) subsided
कोमलाक्व (६०क:१) did not subside
कोलाक्वन (५१क:५), (६१ख:५) corner door side entry
कोलाक्व याङ (६७ख:३) to irrigate-to settle? (cf. Jorgensen 1936:40)
कोलाय् (३७ख:४) to bless; to wish well
कोवनं (४६ख:४) downwards; southwards; India
कोप दन्ना (६०क:२) donated a gift
कोप मंक्षा (२९ख:४) number of donations मंक्षा मंख्या
क्यंङा (३०ख:४) was shown revealed
क्ययलाटोंवम् (५९ख:५) till the month of Kvayalā (November December)

क्ये (५८ख:२) pulses; beans
क्वयका: (५७ख:४) roofed
क्वयला (४२ख:५), (५४ख:१), (६१ख:३) the first month of Nepal Era year (October/November)
क्वाठ डड (३९ख:४) constructing a fort
क्वाठ डडा (४०ख:४), (५२ख:२) erected a fort; fortified
क्वाठनायक (४१ख:५) leader of the fort
क्वाठस (३८क:२) in the fort
क्वान (५३क:५) ?
खंडाव (५५ख:१) on seeing
खडा (३३क:३) seen?
खट (५४ख:१) a chariot, portable temple
खटया (४७क:१), (६१क:३) of the chairot
खण्ड (४२ख:१), (४७ख:३), (४९क:४) (५०ख:२), (५१क:५) a sword; (cf. Skt. खड्ग a sword)
खण्डागाह (६३ख:३) bearer of the Royal sword
खण्डन (३३क:१), (४२क:५), (४३ख:१), (५६क:२) with a sword
खण्ड म्वस्रेंका (६०ख:३) consecrating the ritual sword
खण्डागाहपी (३७ख:४), (३९ख:१) holders of royal sword, insignia; पी=four
खन्द (४९क:३) dig, open
खह जाम्यं (३३क:४) assembling all the families खल जाना
खष्टखण्डा (३९क:४) one-sixth?
खा (४८क:२) fowl
खा (४९क:३) a ditch; door; moat?
खाक्व (५६क:४) trembled; posessed
खाटोटे (५७क:२-३) ?
खान्यं (४२क:१) ?
खाह्न (४९क:२) a ditch, pit, moat
खाह्न जुव (४१ख:३) came to terms
खाम (५०ख: ५) to the door/at the door
खाम्यं (५६ख:२), (६२क:२) hanging, dangling; wearing
खिजा (३९क:५) a long trumpet
खुं (५६ख:५), (५७ख:५) a thief
खुंम्हें (३०ख:५) to boil
खुं लाड हया (४४क:४) getting hold of the thief
खु (५९क:२), (६१क:१) six
खुन्हुलिब (३३ख:२), (५०क:३) six days later
खुया (५६ख:४) having stolen
खुलालिव (५३ख:१) after six months
खुस्यं वंम (३८क:१) went away after stealing or weeping
खो (६१ख:२) a river
खोयकम् (५८क:२) caused to weep
खोहन (५८क:२) from the jail
खो वजाव (६१ख:२) after having gone to the river
खोवी (४४क:४) tears
ख्वप्वा (४४क:४) water/rain and hailstone
गजुहि टास्यं वीर (६२क:५) attaching a finial; (वीर<बिल, a benefactive auxiliary.)
गण्ठकर्ण्ण (६१क:५) Ghanṭākarṇa, the Gathāmauga Ca:rhe
गन (५२क:२) party गण
गह-गड (३४क:३), (५०ख:१), (५५क:१) fort, a much less frequent word than क्वाथ।क्वाठ
गह याड (४०क:४) after fortifying (cf.Skt. गड a ditch, moat, an impediment)
गलकीस्यं स्याडां (४१ख:१) put to death by slitting the throat
गा (४९क:३) ditch (cf.Skt:. गड:)
गाक्व (२९ख:१), (४०ख:४-५), (४२ख:५), (४८क:४), (४८ख:२), (४८ख:४), (४९क:५), (६१ख:३) the dark fortnight of a lunar month
गाक्व (३०ख:२), (३८क:५), (४४ख:५), (५१ख:५), (५४क:४), (५५क:१), (५७ख:३), (५९ख:१), (६०क:१) rained; showered
गाम (X५०क:३) village (cf.Skt. ग्राम)
गामलान (३३क:५) villagers
गामस (X५०क:२) village/in the settlement
गाहरपं (४२ख:१), (४६ख:४), (४७क:३) crossing; reaching; climbing
गुंदन्दव (५०ख:५) nine year old
गुंस (३६ख:५) in the forest
गुणिला (३०ख:४), (६१क:५), (६२ख:२) the tenth month of the Nepal Era year (July-August)
गुणीपणी (५५ख:५) the enlightened ones
गुनिलासनलिस (५९ख:५) after the month of Gunilā (July-August)
गुन्हु कोन्हु (४८ख:३) on the ninth day
गुन्हु लिब (२९ख:३), (५०क:३) nine days later
गुमास (३४क:३) in the ninth month?
गुहतो (३०ख:५) for nine days गु+न्हं+तो?
गुसाल्हन (X५०क:४) by a person named

गेणो (६३ख:५) equal in weight

गोतपनिस्यं (३७ख:३-४) collaterals; relatives;

गोतीपनिस्य (३९ख:१) relations; relatives; kinsmen; collaterals; agnates or cognates (cf.Skt. गोत्रस्य of a family, race, lineage etc.)

गोत्रदान (३७ख:५) a ritual gift in the name of the dead manes

ग्रन्थ (६२क:४) work

ग्रामप्रति (५८ख:२) per village

ग्वयाम्ह विन (४६ख:२) ?

ग्वह (५८ख:२) a classifier for round containers

ग्वह याङ (३९क:१), (४०ख:४) kept fortified (cf.Skt. गड: a ditch, moat, an impediment)

ग्वह याङतस्यं (३७क:४), (३९क:१), (४०क:४), (४०ख:४) kept fortified

ग्वलछिनो (४६क:५) some; some of the party

ग्वलछिनोलि (४६क:५) after some days

ग्वाठ (५७क:१) cowherd? cowshed

घरसुदि (२९ख:४) the mortuary rite, observed usually on the 8th or 12th day after a person's death

ङंन्हुनं (४०ख:१) in five days

ङंन्हुलिवलि (४६क:३) five days later

ङम्हंमी (४३क:५) five persons

ङांस्यं (५०ख:१) by walking? न्याये, to walk

ङांल (४३ख:१) Nālā, a place-name?

ङान (५१क:५) ?

ङलालिव (५३ख:४) five months later

चङगुणला (४१क:३) the sixth month of the Nepal Era year (March-April)?

चपाङ (५६क:५), (५६ख:१) resting place

चह्खुनि (४८क:२) a sparrow

चलती (४४क:४) perspiration

चलरपका वने (४०ख:१) set out

चलस (४८क:२) goat

चवुअङ्क (५४ख:१) four act (play)

चा (२९ख:२), (३४क:५), (३६ख:२), (३८क:२,४-५), (४०क:५), (४७ख:४), (४९ख:५), (५०ख:२), (५१क:४), (५५क:२), (६०ख:५) night

चाकला (५१क:४) opened

चाङं (३३ख:३) at night

चा ता (३२ख:३) (until) night/at night/ upto night

चान (४८क:२) including the younger ones,

चानस (५५क:१) at night

चानो (X५०क:४) at night

चान्यसनतो (४३ख:५) till the night

चाम्रगाहपी (३७ख:४) holders of the fly-whisk fans; पी=four

चाया (५६क:४) washed

चायायानं (५२क:५) ?

चाल (३३क:५) opened

चालकं (५४ख:५) opened, penetrated in;

चालका (४१ख:४) caused to open

चाल्यका (३३ख:४), (४०ख:१-२), (४२क:२) caused to open, forced in

चाल्लम् (४७ख:२) tore or broke asunder; took away

चाल्व (३३क:४), (३८ख:३), (४२क:२), (४४ख:५), (४८ख:४), (५१क:५), (५२ख:५) opened, penetrated into; surrendered

चावो तव (५१ख:१) small and big

चास (४२क:१) at night

चास्यं (५६ख:२) washing

चाह (५३क:५) the line where this word occurs is fragmented

चिङा (६३क:५) erecting, paving

ची (५८ख:२-३), (६२ख:३) salt

चुलका (२९ख:४), (६१क:२) finial

चुन (६२ख:३) balance? dust?

चेङ (४४ख:५) ?

चेतला (२९ख:२-४), (४०ख:५), (४६क:१), (६२ख:१) the fifth month of the Nepal Era year (February-March)

चेप याचका (५८ख:५) causing to eat symbolically

चेया (४५क:२) roofing; paving

चेये शिङो (६२ख:५) finished roofing

चेस्यं स्याङा (३८क:५) killed by binding, i.e., in confinement

चोंङा (३६ख:२), (४७क:४) stayed; occupied

चो (४८ख:१) transcription doubtful

चो (५९ख:५) wheat

चोक (६०ख:३) courtyard

चोङव (३८क:२), (४०क:५), (६२क:४) existing, having existed; stored; containing

चोनको (५८क:४) those remaining

चोयः (६१ख:१) send

चोया (३४क:१) burn

चोया दिवशः (३४कः१) day of setting fire
चोसन (४६कः३) set; setting
चोस्यं (X५०खः२) giving/staying
च्यतला (४८कः४) the fifth month of Nepal Era Year (Feb.-March)
च्यन्त याक्व (४३कः५), (४९खः१), (५०कः१) in charge of; the one who looks after
च्याचवु (४६कः२) cause to burn (च्या+च+वु)
च्यान्हु (५४कः४) eight days
च्यान्हुवु (६०कः३) for eight days
च्यान्हुलिव (४१खः५), (५७कः४) eight days later
च्याप्वड (५१खः५) snow
च्यापों (५४कः४) snow
च्यापो (५५कः१) snow
च्याप्वं (३८कः५), snow
च्याप्व (५७खः२-३) snow
च्याप्व गाकव (३४कः५) snow fell; hailstone fell.
च्योड वड (५२कः५) went to stay
छत्रधर (३९कः५) holder of an umbrella
छ भाग (४४कः५) one part
छ्य (४९खः४), (६०खः५) grand-child
छाया (२९खः४), (४०कः३-४), (४७कः२), (५४खः४), (५८खः१) offered; offering; consecrated; constructed
छायास (५२कः५) in offering
छायेमम्वाल (६१खः२-३) did not have to offer
छाहरुपं (५३खः१) offered छायु+रपे
छाव (३२खः३) offer/or spread
छास्यम् (५८कः४) building (छाये as in ता-छाये- to build)
छिपन्त याड (४१खः२), (४७खः५), (४८कः१), (४८खः१-२), (४९कः२) to launch an attack (cf. Skt क्षेपण) ?क्षी. रं क्षिप=to strike, to hit)
छिवी (३७खः१) one part or party or side छि+वी
छिवु (५८खः३) to all/inclusive particles
छुकव (३७खः५) all जुक्व
छुरिण (४५खः४) th a knife छुरि+न instrumental sense
छुशि (५८खः२) faggots
छेनं (३४खः१), (३८खः१) from the house
छेरवा (४१कः३) per house or household
छोड (५८कः२) sent
छोया (६३कः१) sent
छोवा (५६कः३) wheat; rice; paddy
जजमान (६२खः५), (६३कः४) donor
जजमानी (४३खः३) the patron; the client
जय जुव (३७कः१) became victorious
जलघुनि (४१कः२) water tank or conduit (cf.Skt. जलद्रोणी)
जलसी पाट (६३कः१) vessels; containers; पाट=classifier for round objects?
जाके (५८खः२-३-४) rice
जातवंध (५०कः२) a life-cycle rite of the Hindus
जात्रा (३५खः३), (५६खः२), festival, especially chariot drawing festival; journey of a god on a chariot
जात्रा याङा (३३खः४), (३७कः१) bringing out in a procession; (cf.Skt. यात्रा a festival, festive or solemn occasion)
जान (X५०कः३) life (human)
जानारपम् (४९कः५) went
जार वव (५६कः३) defeated
जार वङा (४२कः५) went to attack
जारवा (४०खः४), (४१खः३), (५५कः३) attacking, setting out for invading
जालनवु (५३कः२) after attack?
जासन (५१खः५) going; having gone unitedly
जासनलिव (३७खः१) after going out; after setting out
जास्यं (५१खः४) going; being friends?
जास्यं (५२खः२) going, unitedly
जास्यं (६२कः२-३) attack
जिन्हुलिव (३३खः१) ten days later
जिमङ्हं कोन्हु (५१कः५) on the fifteenth day
जिमनन्हु (३३कः४) twelve days
जिमने (५४खः१) twelve
जिलावुक्व (३७कः४) a place name?
जिवन (X५०कः३) (animal) life
जीयका (X५०खः१) make favourable to?
जीयास (X५०खः२) at a place called Jiyā?
जीरिस (४९खः४) husband/paramour (cf जिचा)
जीवसंदेह (X५०कः३) life at stakes
जुकाले (३७खः५) after happening
जुक्व (५०कः५) happened
जुख (३२खः२) is true; evidential?
जुदरपा (५५कः५) fought, had fought जुद युद्ध+रपा verbal suffix

जुयाव (३०ख:२) having happened
जुयेको (३२क:२) all; all over
जुरंभन (३०ख:१) because of; having occurred
जुरोम् (५५ख:५), (५७ख:५), (५९ख:४) happened; became; perfective anxiliary
जुव (३०ख:२), (३३क:२), (३८ख:१), (४०क:५), (५०क:१), (५६क:४), (५९क:२) happened; took place; became;
जुवु (५३ख:३)
जुस्यभि (४६क:२) after happening of
जुस्यम् (५२ख:२), (६३क:४) reaching; becoming
जेवछ (३९ख:५) of Jevachem, a fort or place-name
जोंड हस्य (५८क:१) capturing
जोकं (६३ख:४) a causative marker?
जोतिकर्छि (३७ख:४) the Royal Astrologer-one
जोधा (५२ख:३) a position in the army
जोधापति (५४ख:४) an administrative post in medieval Nepal, equivalent to an army chief? योद्धापति?
जोधापति साला (५७क:५) Jodhāpati (army chief?) was installed
जोवः (६२ख:४) happened; a variant of जुव
ज्या (५९क:३) work
ज्वंड झसन (५२क:१) bringing out in captivity
ज्वंडहा (५०क:५) captured
ज्वंड (५४क:२) captured person
ज्वंडन (५१ख:३) capturing?
ज्वंडा (३३ख:१) capturing
ज्वड वंडा (५०ख:३) went away captured;
ज्वंडाव (५५क:२) having captured
ज्वड्हाव (३८ख:३) brought in captivity
ज्वनकंहस्य (४५ख:४) having caused to bring in captivity
ज्वर (४१ख:५) blow जोड
ज्वाम्हं (४२ख:१) total number of persons (cf.जम्माम्हं)
ज्वोडंवो (४१क:१) came to capture
ज्वोजकं हस्यम् (५६ख:५) bringing in after sending for catching (causative of ज्वने)
झरें (६१क:५), (६१ख:२) dolls?
झरे।लास (६१क:५) झरे banner, लास=on the road/crossroads
झलाहरण (५६ख:४) decorations? cf. झल्लर
झ्वांपानस (६१ख:१) on a doli
झास्यं (६३क:२) going, honorific **form**
ञंका (५८ख:३) feeding
ञयं (३६ख:३) entered; penetrated in
ञंया (२९ख:३) eating
ञंकपाट (५०ख:१-२) sword ञ? iron;iron-blade, i.e., a sword
ञवं (६१क:१) eating
ञके (६१ख:१) to feed rice
ञें धकं (५०ख:५) ञं is to lead, to take धकं is quotative
टंडेखटल जुया (३२क:१) big epidemic taking place
टया (४०क:४) leaving
टाडस (५५क:२) one who is about to
टु पनि वोसन यासं (३२क:२) ?
टेयकम् (६१क:२) aided
टेव (३७ख:४) became possible
टों (३३क:४) (and ff) an emphatic and/or directive particle, profusely used in the text
टोट (३७ख:५) break in continuity
टोटजुकाल (५६क:१) break; absence
टोताड (२९ख:४) leave; desert
टोलन (४७क:५) ?
टृवाक काहल (३९क:५) a long trumpet
टृवाल टृवालन (६३क:५) from locality to locality
ठकुरिणिस (६०क:१) to the/of the Queen
ठड (६१ख:१) erect
ठडा (४२क:१) raised; carried
ठडा (३३ख:३) demolish
ठाकुरस (६२क:५), (६२ख:५) of the Prince; by the Prince
ठाय (६०ख:१) place
ठोड (६२क:३) pull down
ठोडा (४४ख:४), (४८ख:५), (५३ख:१), (५४क:५) demolish; pull down
डंड (४६क:५) desert; leave दना
डंड (६०क:४) construct
डंजोका (४५ख:५) getting erected causative डं+जके चके)
डंड याडा (५७क:२) fined
डंड.(५७ख:४) erected
डड (३३क:३) erect/revolt (suppletive causative of थड)

डंक्ष (४४क:१), (५१क:२), (५३ख:१), (५३क:३), (५५ख:४), (५७ख:५), (५९ख:१) to build; to construct; to erect/built; erected; also revolted

डण्ड (४१क:२) fine

डाया (५७क:२) beat

डाहरपा (५२क:४) burnt (दाह+रपा)

डेंज (X५०क:२) to cut (causative (cf. घ्यने-घ्यंके)

डेक्ष (४२ख:१) cut

डोक्व (३८क:३), (५७ख:५) collapsed

डो भासन (६२क:४) the Sanskrit language/ the Maithili language (देव भाषान)

डोय (३३क:१), (४१क:१), (४१क:२), (४२ख:४), (४२ख:५), (४३क:१), डोन (४३क:३), (५०ख:३), (५६ख:४), (५७क:२), (५९क:१), (४३क:१) the Ḍoya-s or people from Tirahuta/ Tribhukti, with its capiṭal at Simrā-vana-gaḍha

डोयन (६३ख:५) by the Ḍoya

डोयपनिस (६२ख:३) the Ḍoyas or Tirhutes

डोय मुलमीन (६३ख:४) by the Ḍoya Mulami

डोया (४६ख:४) coming together for a truce?

डोव (४९क:५) variant of दव,

डोसन (४८ख:३) in the truce; at the negotionations

डोहरपा (४२क:३), (५६ख:५) offered (दोहलपा)

ड्यक्ष (४१क:२) cutting; having cut

ड्यक्षलि (३८ख:२) after cutting

ड्याचमको (६२ख:३) a place-name; at the foot of the terrace

ड्यात (६२ख:४) lost; incurred loss

ढोक (३८क:५) a long trumpet

ढिक्ता (५३ख:२), (५५क२), (५८क:१) left in confinement

ढिक्ष (३८ख:३), (५६क:३) put in confinement (cf. धिने=to push the door from outside)

ढिक्ष वन (४९ख:५) went in by force; broke in

ढीक्ष (५४क:१) captured and thrown in confinment

ढेंस्यं (४९क:३) cutting down

ढ्वाखा (५५ख:३) gate; entrance

तंड (५८क:२), (६१ख:४) kept? lost?

तक्षव (५३क:१) about to do? तेक्ष+व

तम्वकं (४२ख:२) was upset; became displeased

तया (३७ख:३) using; having used

तया(५३क:५) the line where this word occurs is fragmented

तरं (५३ख:१) ?

तलमण्डे भारस (४४क:४) the god/goddess of Taumāḍhi

तलम्वण्ड ङघक्ष (३६ख:५), (३८ख:२), (४८ख:२) behead (तल lower part म्वण्ड head)

तव (३३क:३) set

तव (३८क:३-५), (४४ख:५), (५१क:१), (५१ख:५), (५४क:४), (५५क:१) big, heavy (cf.Skt तवस्=strong, powerful)

तव (४८क:२) adult

तव (३३क:५), (५०ख:४) left; kept

तवकल (५०क:५) several times; heavy

तव क्वल (३४ख:१), (३८ख:१) several times; lasting several days (तव+क्वल)

तवक्वल वास (५३ख:५) several times; heavy; वास=rainfall (वास>वा)

तव काहल (३९क:५) a long trumpet

तवखनी (५३क:४) a place-name?

तव तव मीं (४९ख:२) nobles; big men

तव तव मी (५६ख:२) very big/influential persons

तव धर (५८ख:१) big canal/drainage

तव में न (३२ख:३) big man/big fire?

तल मीं डव (३४क:३) the big man was present?

ता (५३ख:५) passing away; kept

ताक्व (६१ख:४) all

ताथकम् (३३क:४) causative of तवे to leave behind?

तानक्ष (६३ख:३) ?

तिभएस (४४क:१) of three brothers

तिभय (४९ख:५) three men/brothers

तिभे (५८ख:५) three brothers/princes; the three sons of Sthitirājamalla

ति थेयं (४२क:५) three parties

ति थेस्यं (४७ख:५) three persons/parties

तिराख (६२ख:१) the third day of a lunar fortnight

तिरीपुरुषस्यम् (५८क:२) husband and wife both स्त्रिपुरुष

तीहिरशी (६१क:५) the thirteenth day of a lunar fortnight
तुरकयाके (४६क:४) with the Turks (i.e., Muslims)
तेमजीव (६०क:३) did not recover/subside
तेये (३०ख:५) offer; leave
तेल (३६ख:२), (४०क:३), (४१क:५), (४१ख:३), occupied
तेलका (६३ख:४) caused to occupy
तेल्व (४२ख:२) occupied
तेवछि (३३क:२) a unit of measurement equivalent to 4 **mānās**
तोपे (५१ख:३) ransom
तोरण (५६ख:२), (६०ख:४) a tympanum
तोल (६१ख:३) ?
तोसन (४०ख:१) ?
त्वहते माञ (३८क:३) had to evacuate (त्वलते माल)
त्यवछि (X५०क:२) four **mānās**, a unit of measurement
त्वहलञ्चीञ (५५ख:३) flying red banners (तूलन)
थं (६२ख:३) excess/in addition
थंड वञ (X५०क:३) went up
थंड (६१ख:१), up, erect;
थंञ (५६ख:४) erected
थंञ दिन (६०क:३) day of erection
थञव (६१ख:१) having erected
थंकुलुंगो (३७ख:३) an item in the feast?
थंञ (६१ख:१) exact; extort
थंता (५२क:१) left; leave behind
थंबिज्याञ (४२क:३-४) having gone [to repel]+honorific
थम् (४१ख:४), (४६क:४), (४८ख:१), (४९ख:५), (५०ख:१), (५२क:२), (५५क:३), (५५क:४), (६३क:२), (X५०ख:१) personally; in person
थम् वंड (४८क:२) personally; going in person
थव (२९ख:३), (४०क:५), (४५ख:३), (४९ख:४), (५९ख:४), (६०क:५), (६२ख:४) one's
थव थव (६३क:५) one's respectively
थव थवया (३२क:२) from person to person
थवपन्त (५३ख:२) these; one's side
थवलान (४०क:३) one's garments; with one's hands?
थव् (६३ख:४) one's

थाकन याङ (४६क:३) occupying; resting; stationing (थाके=to hit; causative of थायु)
थाकुलटो (४१क:५) the King himself+ त्वम्।टों
थाचका (५२क:२) caused to ring (the bell) (causative of थायु)
थापन (६१क:२), (६२ख:४) establish; consecrete
थापरपं (३२क:२) consecrated
थापरपा (५९क:२), (६०ख:२), consecrated
थाप्रया (३०ख:१) established; consecrated
थासरपा (४२ख:३), consecrated? थापरपा?
थिसला (४८ख:४)the second month of the Nepal Era year (November-December)
थिथिछ (X५०क:४) all over; throughout
थिड (५३क:२) upto
थुलंकंशी (५८ख:२) a cooking vessel
थेको लाक्व (४८ख:४) talk; consultation; by consulting
थे थे (४७क:५) respectively; separately (थी थी)
थेनि (५७क:३) ?
थों (५८ख:२-३) beer from rice
थो (३३ख:५) this
थो कोन्हुम् (४९क:२) on this day
थोंलकापिस (३०ख:२) among these people
थोलव (५६ख:४) in this month
थोल्वया (६२ख:३) for/of this/these/of the owner
थोव (२९ख:२,४), (३०ख:४), (४०ख:५), (४६क:१), (६१क:५), (६२ख:१) a bright fortnight of a lunar month
थ्यंग्व (५२ख:१) reached
थ्यंञ (४९क:४) reached
थ्यनञ्ञम् (५९ख:४) reached
थ्वल्वस (५३क:२) by possessing
थ्याक्व (५२क:३) admitted
थ्व (२९क:५), (२९ख:२), (२९ख:३), (३४क:३), (३९ख:५), (४३क:५), (४७क:२), (४९ख:१), (५०ख:२), (५०क:१), (५५क:३), (५५ख:५), (५७क:२), (५८ख:१), (५८क:३), (५७ख:४), (५९क:२), (५९क:३), (६१क:१), (६१क:२), (६१ख१), (६२क:४), (६२क:५), (६२ख:१), (६२ख:३), (६३क:५), (X५०क:१) this
थ्वकोन्हु (५४ख:५) on this day

थ्व क्षणस (६३क:२) at this moment
थ्व क्षन (५२क:२) this hour; this time/moment
थ्व क्षनस (६१ख:५) at this moment
थ्व थ्यंत याक्व (५०क:१) the organiser of this
थ्व तिन (५२ख:५) this much
थ्वते (६०क:५) these; this
थ्वतेवु (४२ख:४) these (emphatic); these very
थ्वतेस (३०ख:४), (४१क:२), (४२ख:३), (४८ख:१), (४९क:३), (५३क:४), (६३ख:५), (६३ख:४), (X५०क:४) this; from this; by this
थ्वतेस्यवु (३६ख:४) all of these; these ones
थ्वन (३०ख:५), (४९ख:५), (५७क:४), (५९ख:४) this; from this; by this
थ्वनटा (६१ख:३) this place/this side
थ्वन लियो (६१क:१) after this
थ्वन लिस (४२क:४) after this; since then
थ्वनली लि (६१क:४) following this
थ्वपनिस (५२ख:३) these ones
थ्वपनिसन (४९ख:५), (५९क:१) by these
थ्वया (३०ख:२,३), (३३ख:२), (४६क:२), (५८क:२), (६१ख:१) of this; for this
थ्वया निमित्तन (४९क:३) for this (cf.Skt निमित्तं a cause, motive, ground, reason)
थ्वह्न (५३ख:१)? ?
थ्वलर्सलिस (३०ख:२), (५१क:३) after this
थ्वलान (६२क:१) in this month
थ्वलिव (४०क:४), (४३क:१), (४७ख:३) after this
थ्वसं (४९ख:५) this; at this
थ्व संचय (५९क:२) this fund (cf.Skt. संचयः a heap, accumulation; stock)
थ्वस (३०ख:१), (४७क:५), (४७ख:१,२,५) this, on this, at this
थ्वसनवु (५४क:२) after this
थ्व साल (५८क:१) this year
थ्वस्र (५३क:४) in this
थ्वो (४२क:१) this
दंछिलिव (४२क:३) after a year
दंशावु (५९क:३) in the same year itself (emphatic)
दुंवोड (६०ख:३) taking in
दकतास आयत (५८क:१) everywhere
दङ्गव (६३क:१)? ?
दछिटो (३९ख:३) for a year
दम्म (४६क:१) a unit of medieval copper-coin equivalent to 1/16 of **karṣa** or 1/64 **pala** or **Śivakā**
दम्मछि (५१ख:५) one dramma
दम्मन (३३क:२) with a dramma, a lowest unit of medieval coin
दम्मेन (३९ख:२) with a dramma/a unit of medieval coinage (cf.Skt. द्रम्मं a drachma; a word derived from the Greek **drakhme)**
दानास टोन (६३ख:३) ?
दाम (५१ख:५), (५७क:२) money, price
दामह (६३ख:३) ?
दिगचपहि (५९क:३), (६२ख:३) a long rest-house; a kind of residential buidling for pilgrims and travellers
दिछि (५२ख:२) ?
दितला (६२ख:२) the ninth month of the Nepal Era Year (June/July)
दिन (५९क:२), (X५०क:१) day
दिन कोन्हु (४७क:२-३) on the day
दिन रवु लिव (४८ख:५) six days later
दिनप्रति (X५०क:२) day by day
दिशानं (६३क:५) directions
दीक्षा काया (५६ख:५), (५९क:४) took initiaion (देखा)
दुंचाल्यका (४२ख:२) penetrated into
दुंतहा (४५क:१) bringing in
दुं थोसके (६१ख:३) inside
दुंदग्व (५३क:४) entered
दुंन्तामि (२९ख:१) donating person; the donor
दुं पुंङ्ना (४१क:२) encircled; surrounded
दुंबिस्यं (६३क:१) entering
दुंबिज्याचकमु (५६ख:२) was caused to enter (causative+honorific)
दुंबिरवव (४६क:३), (४६क:५) returned; entered back (cf. ४६क:३ has no र)
दुंबिव (४७ख:३) entered
दुंब्वाड (५२ख:१) went in hurriedly
दुंव (५६ख:३) inside
दुतंन्ता (५०क:३) offered; donated
दुदु फकया (३०ख:३-४) of the milky stalk and leaf of the plant **Arum colocasia**
दुन्तमु (४२क:३), (४९ख:२) offered, brought in
दुन्तावङा (३३क:४) entered

दुन्ता (२९ख:२), (४६ख:४), (४९ख:१), (५२क:३), (६१क:३) donated; offered; brought in

दुन्दवोङव (५०क:४) remained inside

दु पुंड वव (४१क:१), (४१क:२) penetrated in

दुर्भिक्ष (३०ख:१), (३८ख:१), famine; scarcity (cf.Skt दुर्भिक्षं famine, dearth, scarcity of provisions)

दुम धुन्द वो (४९क:३) came in; broke inside

दुम्बिज्याचका (५९ख:४) caused to enter (honorific)

दुम्बिया (४८क:४), (५३ख:४), (५४ख:५) entry; entered

दुम्बि वव (४६क:३) entered (perfective); came in

दुम्बिस्यम् (४०क:३) having entered; entering (gerundive in sense)

दुम्बीच मलाक्व (४८क:४) was unable to bring in

दुम्बीया दिनः (३७क:३), (४७ख:४), (४५ख:१) day of entry

दुराखन (२९ख:१), (६१ख:३) second day of a dark/bright fortnight of a lunar month

दुह्रिसि (२९ख:४), (३०ख:४) twelfth day of a dark bright fortnight of a lunar month

दुल्लुपिल्लु मद्‌वातं (५१क:५) entry and exit was not permitted

दुवार (५६ख:४) gate

दुवारिक (६३क:२-३) the officer in charge (cf. द्वारे)

दुसें (३६ख:३) entered; penetrated in;

देकं थे (६१ख:२) made like the above one

देका (६१क:३), (६२क:४), (६२ख:१), (६३ख:५) made; written; giving; having given in

देकास (६३ख:५) giving

देघुरिपूजा (२९ख:३) Dewali, worship of the clan/tutelary deity

देघुरिसके पूजा (६१क:१) Degu puja, a communal feast at the shrine of the clan god or the tutelary deity

देव कुमरस (६०क:१) the Royal Princes (cf Skt. कुमार=a Prince, an heir-apparent especially in dramas)

देवसछि (३७ख:५) the Royal Family; the entire Royalty? or the king+छि=one .

देशाको (५१ख:५-५२क:१) upto the level of town

देशस (३०ख:४), (६१ख:२), (X५०क:२) in the country

देशछि (५८ख:१) in the whole country

देशस (५०क:५) in the town

देशीन (६२ख:३) one's kinsmen or countrymen

देस (६२ख:१) principality

दोलनन्हसश्र (६०ख:४) one thousand and seven hundred

दोह याङ (५१ख:३), (५४क:२) submitted? paid ransom to

द्यकं (६१ख:२) river bank

द्वंल (३६ख:५) of the Doya?

द्वयके (३०ख:२) make

द्वलत्या (५९ख:५) one thousand and a half, i.e., fifteen hundred

द्वश्यम् (६३ख:४) ?

द्वाको (४०ख:४) all; throughout

द्वारस (३०ख:५) at the entrance

द्वालप्रति (५८ख:२) per house/door

द्वाल्यं (५५ख:५) as soon as available -दयवं

धर (५८क:४), (६०क:४) canal/drainage

धरण ठङा (४५ख:४) performed the religious rite (cf. धलं दने)

धरिपाट (५८ख:४) curds, made in earthen bowls

धायानं (४६ख:२) called

धाये (३०ख:१,२,३) to call

धारे (४६ख:१) towards or on the way to

धारेके (३३क:२) cereal/grain केाकी (cf. फलके)

धाग्रेस (५३ख:१) in front of

धाह्र (३९ख:४) defence

धाह्रनः (४१क:५) from the defence (cf.Skt धारण the act of holding; bearing, supporting, preserving)

धाह्र याङ (३६ख:५) defending

धाह्र याङव (३६ख:२), (३६ख:५) counter-attacked; defended

धाह्रस (३६ख:५), (३७क:१), in the counter-attack

धाव (२९ख:३) quotative

धासन (६३ख:५) saying; quotative

धास्यं (४९ख:५) saying

धुंग्व (५६क:३) finished; completed

धुनिन (X५०क:४) a place-name?

धुन्द वो (४९क:३) entered by force (द्वन्द व?)

ध्वोंस्रपा (४२ख:५) burn down to ashes (ध्वंस+रपा)

ध्वजा छाया (५१क:२), (५६क:५) hoisted or offered a flag

ध्वस्तपं (३३क:५) destroyed

नपम् (६०क:२), (६३ख:१) with; accompanied by

नयं (५५क:४) ?

नये फास्यं (४१क:१) separating?

नरवहरपा (५३क:५) नरवह+रपा the line where this word occurs is fragmented

नली (३३क:१) न=from/since ली=after?

नानसं (X५०क:३) on a boat (cf. नांचा)?

नामधारी (५५क:४) the one assuming the name

नारङ (४४क:४) orange

नाशालोठे (३९क:२-३) ?

नासर (X५०क:४) ?

नित्य श्राध याङा (६०ख:२) daily oblation for the dead

निनथं (५७ख:३) a beam

निभार तोस्यं (६१ख:३) the sun shining

नियनेन्हु लिव (५९ख:४) twenty-two days later

नियप्यन्हु (६२क:३) twenty-four days

निरोढ (X५०क:४) blockade

निर्विंतिन (६२क:१) without obstruction (निर्विघ्न?)

निलंख मुल याङ (६०क:५) made free to use water and drains

निवह्र (४०क:५) chains, nails (नेव)

निवह्रकम् (५५क:२) chains; fetters

निस्तार (X५०क:४) livelihood; saving

नीसिकोन्हु (५३ख:१) on the day of purificatory rites

नें (५७क:३) two

नेक्वल (५९ख:२) two times

नेत चुलास (६२क:५) two storeyed top नेत+चुलास

नेम्ह (४६ख:४) two persons

नेम्हम् (४७ख:२) both; two persons

नेम्हस्यं (X५०ख:१) by both sides/persons

न्याक्न (६३ख:४) ?

न्हवनं (४३क:२) religious bath for gods (स्नान)

न्हस्कन छत्र (३९क:५) a kind of ritual umbrella, studded with mirrors, used during the coronation.

न्हा (५८क:४) earlier

न्हाया (६२क:४) earlier

न्हापाया (६३क:४) of the past; old

न्हिनछिन (४६क:१) per day; in a day

न्हिनस (४१ख:४) on the day

न्हीनो (X५०क:४) at day

न्हीनो चानो (५१क:४) day and night; throughout the day

न्हुस (५०ख:५) days

न्होयका (५७क:२) trampling

न्हयाङ (४१ख:२) advanced

पं (६०क:५) tax or फं=a unit of measurement equivalent to 8 mānās.

पंङ (X५०क:४) obstruct

पंञ्चाली (६१क:२) a local self-administrative body

पंन्त छि यंङ (४२क:५) took out a united compaign/invasion;

पछिन (५३क:३) from the back; from the west

पटाबन्ध (३९क:३), (३९क:४) coronation; investiture

पतली (५८ख:२) (cf. Joshi, 1956; (पतिल, पतिलि=सगुनको भाँडो, पूजाको भाँडो a ritual pot)

पतीहारपी (३७ख:४) holders of royal insignia (?) पी=four (cf. Skt. प्रतिहार door-keeper)

पयती (५०ख:५) about forty?

पयिवनि (५३ख:१) ?

पयिसरपम् (४०क:३) for maintenance (cf. पयिनरपे=to settle; to see in order (Jorgensen, 1936:106)

परम्परावं (५५ख:५) by tradition itself

पर्ह्लिन (४२क:१) on a cot; on a bier

प्रहि (४२ख:१), (४७क:३) roof (पल्सि पी)

पहिपो (३९ख:२) (प्रति+पो,) a classifier for long objects?

पह्रोह (४७क:१), (६१क:३) roof

पलकि (६०क:५) contribution/substitute cf. पलेसा कि=substitute grain; tax in kind

पाखङ मण्डं सन् (४४ख:५) ?

पाचासया (५२ख:५) of the hillock

पाञ्चालीसन (६१क:२) by the pāñcāli, a local administrative body

पाट (६०ख:४) a classifier for flat round objects

पाटका टाये: (३९ख:१) hoisted a banner/ flag scribal error for पताका?
पाडो (४८क:५), (४८ख:४) first day of fortnight in a lunar month (cf. Skt. प्रतिपदा the first day of a lunar fort-night)
पातकन (५८क:३) because of sin; evil deed
पात्र (४२ख:२) a minister
पात्रादिनं (५५क:४) including the ministers; local feudatories
पाद याश (४८क:३), (५९ख:१) marched over

पायक (X५०क:३) soldier; guard; hangman; executioner
पायकन (X५०क:४) by the soldier; guard; hangman; executioner
पाइ (६१ख:१) to feed rice (पालं)
पाल (५४क:२) control/jurisdiction/turn strike; hit with a sword (cf.Skt. पात a blow, stroke as in खड्गपात)
पालास (६१ख:१) the one who gets the turn
पि (५३ख:१) four?
पि पाल (३३क:५), (४२क:५), (५५क:४) cut to death
पिपास्यं (४९क:३) striking with a sword
पिलुया (४९ख:१) came out
पिकास्यं (५२क:१) bringing out
पिडड (३८क:३) from the outskirts पिड+ड पिनने ablative
पिङ्काया (४२क:३) taking out
पिपाल (४२क:५) massacred (cf modern expression पेग्नंक पाले =cut to pieces)
पिलिया (३८ख:४) expelled; banished
पिलिया (३८क:१), (३८ख:३) expelled; turned out; banished
पिलिस्यं (४९क:४) expelling
पिलीया (३८क:१), (३८ख:४), (३८ख:५), (४४कक:५), (४७ख:५) expelled
पिल्लिसेन (३९क:१) on expelling
पिल्लीसन (४७ख:२) on expelling
पिल्लीस्यं हया (३७क:२), (३७क:५), (४९क:४) expelled, banished; turned out
पिशाच याड (४५क:३) impersonating a Piśāca, or fiend,
पींपाल (५५क:५) cut; beheaded
पींलालिब (४४क:४) four months later
पीलालि (४४क:४), (४८ख:१), (४८ख:१) four months later

पीलिहा (५०क:३), (५४क:१) expelled
पीलुय (३४ख:१), came out
पींलुये (३८ख:१) come out
पील्लीया (४७ख:५) expelled
पीव (५६ख:४) outside/exterior
पीव (३०ख:३) four
पुंद वंश (४८क:१), (४८ख:२) went to encircle; to surround
पुंलिया (४९ख:४) side with; protect
पु (४४ख:५) frost; hoar-frost
पुड (३९क:१), (५३ख:३), (६१ख:४) encircled (cf.पुने or भुने in modern Newari)
पुङ्ख मरास्य (५१क:३) without being able to recover articulate speech? पुवंके खँ मल्हास्यं
पुड तस्यं (५१क:५) surrounding; encircling
पुडा (३३क:४), (३३ख:२), (३३ख:५), (३४क:४), (४६क:३), (४७क:५), (४८ख:३,४), (५२ख:२-५) surrounded; encircled; besieged; laid siege on
पुडाव (५३क:३) encircled
पुडास (३३ख:५) in the siege
पुजा याङ (३६ख:१) performing a pūjā (cf. Skt. पूजा worship, respect, homage)
पुनीशि (५३ख:१) full moon day of a lunar month
पुन्द वंडा (४३ख:५), (४५ख:३), (४८क:१), (४८ख:२) surround; besieged
पुन्द वंडा (६२क:३) encircled; besieged
पुन्हीशी (३३क:५), (५४ख:१) full-moon day of a lunar month
पुवा (५९क:३) paddy-plant seedlings
पूजा याड (४१ख:१) worshipping
पूजा याये (६१ख:२) has to worship
पे न्ह (३४ख:१) four days
पो (३९ख:२), (५८क:४) a classifier for long and round objects (modern form पु पो o u)
पोन (४४ख:५) hail (by hail?)
पोल्यकम् (५१ख:३) caused/made to pay? assisting; while assisting
पोह (३३क:३) a noble surname, possibly of Palāñcoka origins (cf. Bhonta)
प्यंन्हु (३८ख:१), (४९ख:५) four days; for four days
प्यंन्हुटो (४२क:४) for four days
प्यंन्हुलिव (५०ख:४), (६१ख:१-२) four days later
प्यको राज (४९ख:५) the locality of Pyako?

प्यस्यता (६१ख:५) kept under control
प्यहम् (६१ख:३) four persons/bodies
प्याखनं (५७क:५), (५७ख:४), (६१क:१), (६२क:३), (६२ख:१-२) dance; a play or drama (cf. Maithili प्याखन)
प्याखन हुल्यम् (४५क:३) danced; literally circled the dance
प्योण्ट स्याक रोग (५१क:३) disease of pain in the stomach (cf. Skt. प्योष्ट-stomach)
प्रक्षात: (३१ख:५) famous (cf. Skt. प्रख्यात)
प्रचक्रजयरपेस (३०ख:१) for conquering an enemy
प्रचार याङा (५६ख:३) causing to spread
प्रजा (५८ख:१) inhabitants
प्रज्यास (३०ख:४) rule of; during the rule of (cf. Skt. पर्यायस)
प्रभा दुंता (५७ख:४) donated the halo/light
प्रमान (४४क:४) size
प्रमानन (५५ख:५) proof
प्रमुखन: (X५०क:४) by the leader
प्रशादारपा (६०क:५) gave a gift; grant; favour
प्रस चोङा (४३क:३) worshipping to please?
प्रसाद बिस्यं (५३ख:३) rewarded; favoured
प्रसादरपन्तातु (६०ख:४) offered; gave; gave a gift प्रसाद+रपे
प्रसादरपां (६२क:५) granted; favoured
प्रस्थाव (५३क:२) ?
प्राकरण (४९क:४) from the walls (cf.Skt प्राकार: a fence, a wall, an enclosure)
प्राकार (४५ख:५), (४९क:२), wall (प:खा)
प्राकारण (५०ख:१) from the walls
प्राचित (४४ख:१) repentance; a ritual
प्राश्चित (५०ख:१) repentance (cf. Skt प्रायश्चित)
प्रीथवीछि (६३ख:५) in the whole earth; throughout the earth पृथ्वी+छि
प्रेतक्रिया (४४ख:१) a ritual for the dead
प्ल (३९ख:२), (५७क:२), (५८क:२) **pala** or a unit of weight as well as of medieval coin, equivalent to 64 **māsā** or 320 **raktikā** or 4 **karṣa** or one **śivakā**
प्वं (६०क:१) snow
प्वांङ (४८ख:२) evacuated
प्वांस (४२ख:४) ?
प्वाइ् (५९ख:२) snow; hail
प्वासला (४०ख:४) the third month of the Nepal Era year (December-January)
प्वागाक्व (४४क:४) snow-fall; hailstone
फं (५८ख:४) a unit of measurement equivalent to eight **mānās** (**mānā** is a measure equal to half a **seer**)
फंछि (४६क:१) one unit of measurement (grains or liquid) equivalent to eight **mānās**
फङ (३३क:५) फुङ conquering?
फङन (४९क:४) by/of the defeated
फङ हया (३४क:२) brought after conquest
फरिसजुन (५०ख:२) pairs of weapons (cf. फारसखाना=arsenal)
फरीन (६०ख:३-४) a sword
फलके (५८ख:२) beaten rice; puffed rice
फल्के (५८ख:४) beaten rice; puffed rice
फशि (४८क:२) sheep (फै)
फाङ (५२ख:४) isolating/separating
फाटरपं हुल्यबु (४५क:३) as soon as the dancer danced separately
फुङ (५६क:२) conquered (cf. the intransitive form बुङ (be defeated) फु बु aspiration and devoicing gives the suppletive causative form)
फुङा (३८ख:२), (४०ख:२), (४४ख:३) encircled; surrounded; conquered cf. बुङा be defeated
फुङा मि (४३ख:१) armed men
फुङामी (५५क:४) rebels; armed men; conquered persons; मी=persons
फुप (४४क:३), (५८क:१) elder brother
बंधनस (४४ख:१) in confinement
बंधियेंङा (४६ख:१) taken prisoner (cf. Skt. बन्दी)
बंशाह लास्यं (५६ख:२) spreading a red carpet
बंसाहस (३७ख:५) at the coronation; investiture (see also बसा=red carpet)
बच्छिछजु (५७क:२) half of it
बछि (५९ख:२) half
बन्धनमुक्ति (३८ख:३), (५५ख:२) release from confinement
बन्धरपं (४१ख:२) fortfied (बन्ध+रपे)
बहखुनि (४८क:२) a pigeon
बल खा (५८क:४) cottage door
बल तङा (३६ख:४) combined (their) forces

बलन (४०क:५), (४७क:२), (४९क:२) by the use of force; with a display of strength
बसन (४९क:३) arrival? (cf. Skt. बास an abode, a habitation, house)
बसरपा (४३क:३) stayed on (बस+रपा)
ब्रम्हजुध (४५क:२) a big fight (cf.Skt. युद्ध war, battle, fight, engagement, contest, combat; and Skt. ब्रह्मन् the Supreme Being or Absolute)
बृन्दनमाल (५६ख:२) an ornament with a ritual significance
बाजरपम् (५६क:२) fought (cf. बाज्नु in Nepali)
बाधाव (६३क:१) presents?
बान (५१ख:१) a sacrificial animal (cf. Skt वाहन)
बार्लछि (५८ख:१) half a month; fortnight (बा=half लछि=month)
बालछिटो (३८क:३) for a fortnight
बासा (४८क:२) ox; bull
बिक्षात (३१क:५) famous (cf. Skt. विख्यात)
बिज्याक्व (४७ख:४) went (honorific)
बिज्याङ दिन (६३ख:१) the day of visit
बिज्याङा (२९ख:३), (४९ख:५), (५३ख:५), (५५क:१), (५५ख:४), (५६क:२), (५९ख:४), (६०क:२), (६१क:१) went+honorific form
बिजाचकं (५८ख:४) (honorific) caused to come or go; चके is a causative suffix
बिज्याचका (४३क:४), (५६ख:२) cause to come/go (honorific)
बिठि वास्यं (५७ख:५) on voluntary labour; विठि<विष्ठि unpaid labour; वालं वनेगु=on voluntary or cooperative basis
बिता (६०क:४) gave; बिल=benefactive auxiliary
बि फ्वंग्व (४६ख:१) sought asylum (बि=asylum)
बिया (३३ख:१), (५१क:४) handed over; gave
बिलं (४१क:३) gave
बिल्हस्यं (५२ख:३) asking for protection
बिसे (५८ख:४) giving
बिस्यं (३८क:२), (६०क:५) giving
बिहवहीसन (४४क:१) support; aid?
बु (५७क:२) field
बुक्व (४२क:५), (५३ख:२), (५६क:३) defeated; were defeated
बुङ वव (६२क:३) came back defeated?
बुङ्यो (३३ख:२) defeated
बुङ वो मीं (३६ख:२) invaders
बुध्यर सुये (६१क:५) ?
बुयकम् (५९ख:५) carry on the back
बु सोया (३९ख:५) setting grass on fire (cf. सो-मे=fire on grass)
बेरस (३७ख:३), (४२ख:२) at; at time
बेशावार (५८ख:३) turmeric
बो (५९ख:५) carried ?
बोङ (५४क:१) carry
बोङ्ता (४२ख:४) inviting; bringing
बोङ वंङ (५०ख:५) led
बोङ हव (४२ख:४) brought, invited
बोनंकं (६३ख:५) giving words; calling words
बोन वमुङ (३३ख:३) marched/went to attack/marched
बोयङ (५३क:४) the line where this word occurs is fragmented
बोये (५९क:३) to grow; to come up
बोये (६१क:५) to display
बोये माल्व (६१क:५) had to be displayed
व्यजोका (५८क:२-३) purified ritually (cf. व्यंकेगु)
ब्यसन् वङग्व (४६क:५) ran away; fled
ब्यसन वङा (४७ख:४) ran away
ब्यस्यं वया (५९ख:४) came back/ran away
ब्याह (४६ख:५) marriage
भङग्रपं वव (४१क:५) came to demolish (cf.Skt भंग shattering, tearing)
भङ्गयाङ (४६क:५) destroyed
भङ्गरपं (४०ख:५) disturbing; advancing (भङ्ग+रप)
भण्डार दुंता (४०क:३) donated a treasury
भण्डीरिगण (४२क:२-३) the party of Bhandiri-s
भररपं (५०क:५) submerged; filled
भरि (६२ख:१) manager; in-charge
भरिया (५३ख:२) wife (cf Skt. भार्या)
भरी (५४ख:१-२), (६१क:४) manager; in-charge
भरी (४३ख:४) wife/also chief person
भरीटो (६१ख:३-४) women
भरीसके (४५ख:३) (to cohabit) with a wife
भहिहि (३९ख:१), (४१ख:१), (४७क:१), (४८क:२) a god (cf.Skt. भट्टारक)

भट्टिहि (५३ख:१), (५६क:४) (६१क:२) a deity, goddess (भट्टारिका)
भा (३३क:३) short form for भारो<भारोक<भाल्लोक<भद्रलोक, a noble man
भानस याड (५८ख:५) eaten/having eaten (cf. भान्सा to dine)
भारपमा (५८क:१) assumed (भाल्पा+मा the one who assumed?)
भारा (४२क:३) responsibility
भारो (३१क:५) a noble; a common title used for the members of the nobility in medieval Newar society.
भारोपनि (५३ख:२), (६०ख:३) the Bharos-nobles/courtiers
भाह (६०ख:१) a deity (भराह<भट्टारक)
भाहस (५९क:२) a deity, god; honorific term;
भाव मखंस्य (X५०क:४-ख:१) unable to withstand; not seeing the value of
भुंकंप (५१क:१) earthquake
भुकम्प वव (३८क:२) an earthquake took place
भूमिकम्प वव (३४क:३) lit. an earthquake came. An earthquake shock was registered (felt)
भेतरण याड (५७क:३) ?
भेनसा (३७ख:३)an item in the feast
भैरवपट (५२ख:१) a painting of Bhairava?
भोग येका (५८ख:५) eating (cf.Skt. भोग=eating)
भोतं दामन (X५०क:२) with the coin of Banepa
भोह (३७ख:३) feast (cf.Skt. भोज)
भोह बिया (५८ख:१) giving a feast
भोहया (५८ख:१) of a feast; at a feast
भ्यंतरण (५८ख:१) within (cf.Skt. अभ्यंतर interior)
भ्यंतरस (६१ख:४) within (cf.Skt. अभ्यंतर interior, inner, internal)
भ्यंत (६२ख:३) of Banepa
भ्यम्त (६३क:२) Banepa
भ्याड (५७क:२) ?
भ्वीकयन (५९ख:५) causing to carry
मंडोध्वजा (५४ख:४) flag of Maṇḍo, a public assembly hall
मंसछिन (६२ख:३) by one māsā, equivalent to five rattikā

मगाचकं (५३ख:१) not sufficing; causing not to suffice
मगव: (५९क:२) was not adequate
मचाल्व (३३ख:२), (४१क:१), (४३ख:५), (४५ख:३), (४६क:३-४), (४८क:१), (४८ख:२-४), (५३क:२), (५३ख:१) was blocked; foiled; was not open; closed;
मचोस्यं (X५०क:१) not staying
मछाल्व (४६क:२) could not afford; was unable to afford
मजीव (३४ख:१), (३८ख:१) negative+able to
मजीरजन: (५९क:३) not able to/not possible to sprout
मजु (६१क:२) did not happen
मजुव (३२क:२), (४२क:४) did not take place
मजुवल (२९ख:४) did not take place
मडो (४९क:४) negative+existential locative
मध्याक्व (४२क:४) was not permitted
मदो (२९ख:३), (४९क:४), (५७क:१), (५७ख:५), (५८क:१), (X५०क:४) negative + existential coupla 'is'
मदो निमित्त नं (४६ख:४) because of the vacancy
मधाव (६३ख:४) did not inform
मनम्नंस्यं (४८क:२) without eating
मनसरपटबन्ध (३७ख:२) the royal investiture (cf.Skt. पट garment, and बन्ध to bind, tie or fasten)
म पायो: (६०क:३) did not change
मफयका (६३ख:५) unable
म फ्वास्यं (४३क:१-२) being unable (मफया)
मयाचका (४४ख:१-२) was not done + causative
महं डव (३०ख:४) met death; were dead; died
महं निवारण (३०ख:५) the containment of the epidemic
मलंकव (५४क:५) did not subside
मलुंस्यं (६१ख:३) not finding
मलुयकं (६२ख:४) without seeing; without coming back
मवजोकम् (५२क:२) caused to be absent; made to abstain.
मव्य जोकम् (६३ख:४) caused to be absent
मव्यम्रकं (५३ख:५) without unfastening?
मशिलासला (४०ख:४) in the month of

Mangsir
मस्या (५६कः३), (५९खः५) beans; soya beans?
महनी टो (५६कः३) till महनी i.e., the Durgā Pūjā
महाजात्रा याङा (४३कः४), (५९खः४) taking out in a big procession
महाथ (३७खः४) a chief minister
महाथ माला (५७कः५) Mahātha or the chief minister was installed; माला=installation
महादेवीस (५९कः४) with the Queen
महादेवीम (५४कः५) of/for/to the Queen+स suffix
महादुर्भिक्ष (३९खः२), (३३कः१-२) a big famine (cf.Skt. महा great; दुर्भिक्ष scarcity of provisions)
महामण्डलीक (३१खः५) the ruler; the sovereign
महामारी (३८खः१) epidemic (cf.Skt. महामारी cholera, an epidemic)
महाम्रक (४६कः१) epidemic, literally a great death
महासंकष्ट (X५०कः२) a big difficulty
महासन्तापनं (५९खः५) with a great deal of suffering
महास्यं (५८कः४) not falling or flowing
महास्वस्तः (६३कः३) healthy? or very unwell; महा used negatively?
मांधुर (५६खः१) an architect (cf. मानन्धर)
माक्व (३६खः१), (४२खः३), (४६कः१), (५२कः४), (५८कः४), (६१खः५) all; whole, sufficient; a large number; an inclusive expression as दक्व, फुक्व, सक्व, यक्व etc.
माङा (४१खः५) swell
माङा (४२कः५) ?
मान (५३कः४) honour
मान याङ (५५खः१) honoured
माना सके (४७खः३) boiled bulb of the plant **Arum colocasia**
मानसु (४८कः२) men; human beings (cf. Nepali मानिस)
मानुष (५९खः५) human being
मामोजु (४३खः२) mother
मामो (५१खः१) mother
मामोसनपमु (५२कः१) including mother with mother मामो+स+नपमु
मात्यं (६१खः३) has to be done
मात्यमु (५६कः२) became necessary
मात्व (४४खः१), (X५०कः२) be necessary
मि (३३कः३) fire
मि (४३कः५) person
मि शिकव (४९कः४) persons dead
मिअफइ जुव (४३खः१) men died; killed
मिलरपरय याङ वला (५०खः३) came to negotiate. [Note ल as allomorph of व which is more common in this manuscript.]
मिल्हा याङ (४४कः३) by mutual arrangement
मि ल्होम्यं (४५खः४) taking out eyes
मी मुण्ड डीस्यं (५८खः३) counting the head of persons मी+मुण्ड+डीस्यं
मींम्हमु (५१खः५) per person
मुंकुलंगो (३७खः३) an item in the feast?
मुत्कारपंहंङा (५३खः१) ?
मुक्ति (४०कः५) free (cf.Skt. मुक्ति release, liberation; deliverance)
मुर्ज्जस (६२कः५) on the head-dress
मुल (६०कः४) source; main (cf.Skt मूल root)
मुल खास (६१खः१) at the main door
मुल लम्र (६१खः१) from the main road
मुलन (६२खः३) kingsmen? with cash?
मूलन (६२खः३) with price मूल्य+न
मे चोसन (४६कः३) setting fire
मेकं (३९खः२) ?
मे चोचका (४८कः१) causing to set fire
मे चोया (३९खः५), (४०कः४), (४२खः३), (४८कः५), (५५कः१) set fire on;
मे चोस्यं (४१खः२) setting fire
मेर्दिनिप्रजन्नन (६०कः५) a ritual formula, suggesting in perpetuity/eternity; as long as the Moon, the Sun, and the Earth remain. Cf. मेदिनी (earth) and पर्यन्त (as far as) in Sanskrit
मेम (२९खः३), (४८कः२), (५७कः२), (५८खः१),, (६१कः१), buffalo
मेस मुण्डी (५८खः४) buffalo-head
मोक्व (४१खः५) died
मोनारपमु (४६कः४) assembling
मौपसा (३७खः३) an item in the feast
म्य छे (४८खः१) a place-name
म्यतमु (४६कः२) a lamp
म्यसाया (X५० कः २) woman's; of the female population

म्रकाह (३२क:२) death/epidemic
म्वण्ड चिने (६१क:५) hanging/binding the head
म्वण्ड डेश (४२ख:१) beheaded (cf.Skt. मुंडं the head)
म्वण्ड डुयडा (३३क:१), (३३ख:३), (३४क:२), (४१क:२), (४३क:१), (५०क:४) cutting off the head; beheading;
म्वसखोटो (५५क:४) heads
म्वाड (४८ख:१) ?
म्वाटमास (५८ख:३) beans?
म्हं (२९ख:३), (४१क:२), (५५क:४) (५८ख:२), (६१क:१) the classifier used for counting animate nouns
म्हंग्वम (३०ख:४) in the dream
म्हं प्रति (५८ख:३) per head
म्हंमीं (५९ख:५) a bearer or porter
म्हंम (X५०क:२-३) body; in the body
म्हयाम (६३ख:३) collect; obtain
म्हम् (४८क:२), (४९क:४) the classifier for animate nouns
यं चेल (५९ख:२) the northern fields चेल छेल-खेल
यडा (५२क:४) carried
यजमान (६०क:३-४), (६१क:३) a donor; a person who employs a priest or priests to perform sacrifice for him; hence a host, patron
यञ् (३०ख:३) northern
याड (५७क:३) doing
याडा (२९ख:१), (३७ख:२), (४३क:३) (४७ख:३), (५७क:५), (५९क:३) (X५०क:४) performed; completed did; having done
याडाव (६१ख:२) having done
याचका (४५ख:१), (५९क:३) cause to do causative of याये
यात (६३क:२) gave, offered
यात याड (४९ख:२) completing the procession यात्रा
याव (५५क:२) to complete?
यावम् (३७ख:३) completed
यिती (५८क:४), (५९क:५), (६२ख:२) a water-conduit
यिनाप (६३ख:५) appeal इनाप
युनकोस (६१ख:२) in the evening युनि=evening
ये (३०ख:१) Southern
येच्छि (३६ख:२) all; so many
येछिमि (३३ख:२) people/occupants of Yechem; the Doyas of Yechem
येटा (५७क:३) southern direction
येवृंट [बव] (३३ख:२) the inhabitants of Yebr came
यो (३०ख:२) western
यो (६१ख:१) pole (यलसि)
योगीगणनः (६१क:३) by the community of yogis (the followers of the Nātha sect)
योचेल (५९ख:२) the western fields
यौ (X५०क:२) west
रणस (४७क:३) in a fight (cf.Skt. रण war, combat, fight)
रतिन (६२ख:३) rattika or tola, a unit of weight
रवत काय (५८क:१) an illegitimate son; a son from a Rābuta wife
राजकुल यृदिशि (५५ख:१) the Royal Astrologer
राज याडा (४८ख:१), (५०ख:१) governed; governing
राजा ...जाबुथे (५४क:४) just as a king is crowned, anointed or proclaimed
राजः यृदिशि (३३ख:१) the Royal Astrologer राजज्योतिष
रायत (४६क:४) people (cf. Arabic रईयत subjects
रायस (६०ख:१) the King
रूसरपं वया (५५ख:१) came with anger रूस+रपा
रोव (४१क:३) ropanī; a unit of land measurement equivalent to 5476 sq. feet.
रोस्रो रोसोनं (५५ख:३) in roads and streets लंस लंसंन?
ह्रडो (३७ख:४) ?
लं (४१ख:३) passage; road; way
लंख् (५८क:४) water; river; crossl-roads
लंख्व (६०क:४) water
लंख्वयात याडा दिन (६२क:१) the day of celebrating water-begging from door to door
लंल्लाछ (६३क:५) road and square (लं+लाछि)
लंस्यम् (४५क:४) in the company of?
लकस (४४ख:४), (४८ख:१) in the protection of; in the custody of
लकमे (४२क:५) in the custody of

लख्व (६३ख:२) water
लख्व काया (६३ख:२) taking water; took bath
लख्वयात (५९क:३) the ceremony of begging water from door to door during seasons of drought
लख्वयात याङा (५७ख:२) observing the ceremony of begging water from door to door during seasons of drought
लख्व होले (६१ख:२) to sprinkle or spray water
लगाहरपम् (४९क:५) engaged; attached
लङ (X५०क:२) garments
लनं छोया (५३ख:३) sent by road/on foot
लन्न (६१ख:१) by road
लसासन (४९ख:२) in the accompanying procession
ला (५८ख:३) meat
लाकस्यं (५३क:३) capturing; captured; was captured
लाक्व (३३क:१), (४८ख:४-५) as much as captured or seized
लाख (३३ख:३) limb or hand or thw dead body (cf. Skt. लाश)
लागरपम् (४९ख:४) got engaged in
लाङख्व (X५०क:३) water/field
लाङा (५०क:४), (५३ख:३), (५६क:२) captured
लाङाव (४५ख:३-४) having caught
लाछस (४९क:४) on the road; at cross-roads;
लान: (५७क:१) in the month
लानवु (६१क:२) in the month (emphatic)
लास (४६ख:३), (४८क:३-४), (६१क:५) on the way to
लासन (४४ख:४) return; restoration
लासन वल्यम् (३६ख:५), came back; returned
लासवु (४४क:४), (५७ख:४) in the same month itself (unmphatic ला>ल्हात)
लाङ्यंङन (४५क:४) cutting hands ला ल्हात
लासेवो (६२क:२) came back
लास्यं वंग्व (४१क:३), (४८क:५), (४८ख:२) returned back
लास्य वया (३३ख:४), (३७क:१) having returned; having come back; coming back
लासवु (६१क:१) in the month (inclusive+ emphatic)
लाहा (५३ख:२) a personal name?
लिछि थ्यंङ (५५क:१) reached up to the knee (पुलि) लि is foot (cf. पालि, ग्वालि, पुलि)
लिछिबु: (५१ख:५) each
लिच्छिस (३३ख:३) emphatic (लि छि स over all cf. लिच्छि जास्यं
लिछिसन (३५ख:३) after a month; for a month
लिञ (३७क:१) upshot; result; afterwards
लि वस्य (५२क:४) invading/ लि वया: chasing लिना•हयू, ल्युवयू?
लिकाढरपम् (४२क:३) took out
लिकाय धासन (५२क:५) claiming to take out
लिकाया (३८क:४), (५०क:४), (५३ख:५) took back
लिकास्यं (५०ख:४) returned; taking back; took back
लिकास्यम् (३७क:३) took back
लिचेल वंङग्व (४१ख:३) retrated
लिछिवं (३८क:३), (५७ख:५), (६२ख:२) throughout (emphatic)
लिचोस (४०क:५) in consequence; consequently
लिछि (३५ख:३) all through
लिछि (३९क:१) inclusive expression
लिछि जास्यं (३३क:४) assembling all लिछि जाना:
लिछोस्यं (५८क:२) sending back
लितंने (५५ख:५) added; suggested
लितं येङा (५४क:२) took (it) back
लितम् (४९ख:२), (५०ख:४) return; took back
लिन (४८ख:२) after
लिलायाव (५१क:५) consecration (लिला यायगु)
लिला वव (५५ख:१) came rushing (ल्यू ल्यू वल)
लिलिया (५३ख:१) after chasing
लिव (३०ख:२), (३०ख:३), (३९ख:५), (४८ख:४-५), (४९ख:५), (५१ख:१) later; after
लिवायाटो (३३ख:५) afterwards
लिस (३२क:२), (४३क:२), (४६क:१), (४८क:५), (X५०क:१) since; after
लिसनि (५२क:२) following; after

लिस्यं वजाव (३९ख:४) returning with; going back with
लिस्यं हया (५७क:२) bringing back with
लिस्स (४३क:३) after
लीछि (६२क:२) throughout
लोक (४०क४५) citizens
लुंयिति (४२ख:२) gilded water conduit
लुं (३८क:२), (३९ख:२), (५२क:१), (६२ख:३), gold, riches; wealth
लुंकास्य (३४क:२), (३९ख:५), (४१ख:२), (४८क:१) after taking gold/ornaments/treasures/ransom
लुंन (५६ख:३) with gold
लुं पह्नोह (४७क:१), (६१क:३) gilded roof
लुंमदग्व (६१क:१) not satisfied
लुंवा (३०ख:२) gold shower; shower of gold
लु.(५६ख:२) golden
लु (५८क:२) gold
लु पह्नोह रवट (२९ख:१) a chariot with gilded roof
लुम् (५२क:२) gold
लुंयिती (६३क:४) gilded water-conduit
लुहिपं काया (३७क:५-ख:१) looted, took away the loot
लुहि याचका (४६ख:१), (४५ख:२), causing to ransack; loot
लुहिया (३७क:२) looted (cf. लुटना to plunder in Hindi or लुंठ् to rob, plunder in Sanskrit)
लुहियाड (३३क:५), (४५ख:२), (५२ख:२), (५५क:१) to ransack; to loot
लुवस्यं (४८ख:१) seen; emerging
ले (५६क:४), (५६ख:२) foot (लि)
लेतया (५४ख:१), (६२क:३) staging (लय्+तया=giving musical tones)
लोक (४४क:५), (६२ख:३) people/inhibatants/citizens लोक (४०क:५) citizens
लोकक्षय (३९ख:३) loss of life; loss of people
लोको (६२ख:४) people - (a variant of लोक)
लोठे टंक्स् (४७ख:३) a place-name?
लोडव (३३ख:५), (३७ख:१), (४९क:४), (५३क:१), fight (३७ख:१) a fight took place (लो+डव or लोड+व) लो as in ल्वा+ये or ल्वापु)
ल्वह (५४क:३), (५६क:४) stone
ल्वाड (४१ख:५) hit
ल्वाख्वन (५६क:४) by water; with water
ल्हाक्स (६१ख:३) buried in the debris;
ल्हान (३३ख:१) ransom/tribute
ल्हाया (४१ख:२), (४४क:३) jointly; in consultation
ल्हाया (५०क:३), (५४क:१) offered; handed over; surrendered
ल्हाया दिन (X५०क:१) day of occupation; day of offering; surrernder
ल्हाये (३९ख:१) consigned; invested; deposited; handed over; gave back (cf. लव-ल्हाये=to hand over)
ल्हा ल्हा हास (४९क:४) negotiator
ल्हासन (४८ख:४), (४९क:५) talk; consultation
ल्हासनता (५४क:२) occupied/captured (place)
ल्हास्यंलि (४८ख१) after surrendering; handing over;
ल्हास्यं (४९क:३) covering
ल्हास्य (४३क:५) jointly; in consultation
ल्हुये (३७ख:५) to bathe
वं (X५०क:२) east
वंड (४०क:५), (४२क:३), (४६क:४), (४९ख:२) went
वंग्व (४६ख:१), (५३ख:३), (६३क:१) went
वंयास (४२ख:३) on coming; for coming
व (४२ख:४) these
वसन (४९क:३) came
व (५८ख:४), (६३ख:३) and
वङग्व (६२क:१) went
वङा (४१ख:४) going
वङा (X५०क:३) went
वछि (३३ख:५) all; inclusive
वञ् (३०ख:३) eastern
वटकडिया दल (४१क:३) name of a group?
वड (X५०क:४) ?
वडनं (४७ख:२) that; व+दं+न in that year?
व डन (४५ख:२) in that year
वड्कर्ण्ण (५७क:४) a Hindu rite of passage; initiation;
वतन: (५०ख:५) cf. बन्त a surname in Bhaktapur; by बन्त?
वथे सङ (४९क:५) by those
वनि (३१क:४) tax, donation/wages
वनेया (५७क:३) ?
वय बि सन (४९ख:२) allowed to
वया (३५ख:३), (५१क:४), (५४क:२) came
वया जुरोम् (५९ख:५) came (completive)

वलन हा (६१क:२) before something came
ववं (५३ख:१) ?
वव: (५०क:५) came (वल)
वव (३४ख:१), (३८ख:२), (४१ख:५), (४४क:२), (४९क:३), (४५ख:३), (५०ख:३), (५१क:१) came (वल)
ववम् (३३ख:५) came
वस्त् (६२ख:३) cattle?
वस्यिलिं (४०क:२-३) after coming
वस्यम् (४६क:३,५), (४७ख:४) coming
वा (४८ख:१), (४९ख:५), (५६क:३), (५८ख:३), (५९ख:५), (६०क:४), (X५०क:२), (६३क:२) paddy; grains
वा काय (४९ख:५) to take grains? father and son?
वाके (X५०क:२) paddy/rice
वा कोलाक्व (५९ख:२) rain subsided, i.e., monsonon failed
वागास्यं (५६क:३) वा=rain गास्यं=falling
वाड (५१क:३) abandoning
वाढ (३७ख:५) mourning
वाद मयेस्यम् (६३ख:४) without mourning the dead?
वा पेज्या (५६क:३) plantation work
वा पेये (५९ख:२) plantation
वाबु (५७क:२) paddy field
वा फल (५८ख:३) grains
वाहं सवती भोज याडं (४३क:३) giving a feast to all the ordained monks
वास (३४ख:१), (५०क:५) rain
वास्यम (६३ख:४) worked; used; वाये is to use or work
वाहान काया (३८ख:२) took sacrificial animals
विजय जुव (३३ख:४) became victorious
विधान (३७ख:२), (६१क:५) a ritual, rite, or prescribed act
विधि मदो (५६क:१) no rites were performed which are relevant
विपरीतन (६३ख:३) contrary to; reverse of
विवाह जुव (५३ख:४) got married; the marriage took place
विवाह यातन् (६२क:५) for the marriage
बिस्वासन (X५०ख:१) by/on trust
वेयकम् (५२क:५) arrive/come
वो (४६क:१) came
वो (४७क:४-५), (४९क:२), (५४ल:५), (६१ख:३) and
वोन्त (४२ख:५) ?
वोह (३९ख:२), (६२ख:३) silver
वोहरया (५२ख:३) ?
व्यवहार (X५०क:३) reality; actual conditions
व्यवहार (६३ख:५) behaviour; dealing; treatment
व्यसनता (४३ख:५)
व्यस्टनं (४४ख:३)? ?
शान्ति याये (३२क:२) to propitiate
शामान (५९ख:२), harvest; harvest as well
शास्ति याडा (४५ख:४) physically tortoured
शिक्व (३४क:५), (३८क:४), (४२ख:१), (४४क:५), (४४ख:१), (४५क:३-४), (४६ख:१), (४८क:३), (५५क:४), (५९ख:५) died
शिक्वम् (३६ख:२) died
शिक्व म्हं (६१ख:४) number of dead bodies
शिक्व: (४८क:३), died
शिह्निफया (५४ख:१), (६२क:४) a ritual relating to the worship of Nṛtyaśvara at the beginning of dance or drama
शिह्नो (६२ख:५) finished
शिमलास (६१ख:१) the name of a lunar month (January/February) in Nepal Era
शिवलोक प्राप्त दिन (६३ख:२) day of death
शींन (५६क:४) even wood
शीहध्वज (३९क:५) a flag with an image of lion as the royal insignia
शुपुत्र (६३क:३) a worthy son
शोयव (५९क:२) than/seeing
श्यन्द वमृडा (३३ख:२) went to destroy स्यंकेत वन
श्यष्ट (६३क:३) a noble (cf. श्रेष्ठ)
श्रछि (४६क:१) one hundred (शत+छि)
श्रपरक्षा (३०ख:५) protection from the curse (cf. Skt. शाप curse रक्षा=protection)
श्रपाहन पूजा याडा (६०क:२) having performed Śrapāhana Pūjā
श्रीराजाजुटो (६३ख:५) the King (श्री+राजा+जु+टों)
श्रीराजकुलस (६३ख:४) at the Royal Palace
संकष्ट (X५०क:१) difficulty
संकोचन (४१ख:५) pain/injury
संती (४१क:१), (४९ख:१,२), (X५०क:१) next day
संपूर्ण्ण (५७क:४) the day of completion

संम्वच्छलसवु (४५ख:३) in the same year
संस्कार (४२क:४) cremation
सङ्ग्रनीपुत्र (३६क:३) son of an unwed wife; an illegitimate son
सखी (३०ख:५) milky root of the **Arum colocasia** plant
सड (३९ख:४) सांगा=a place-name
सड (५०क:४) horse सल
सतीवंग्व (४६ख:२) got emmolated on husband's funeral pyre (cf. सती=a chaste woman in Hindi burning herself on the fureral pyre of the dead husband
सनियलस (३६ख:३) at evening? सनिवेलस?
सन्ता जा (६१ख:१) instead? next day
सन्तान कामनान (३०ख:३) with the desire for offspring
सन्ति (५२ख:३), next day
सन्ती (३८क:४), (५०क:४), (६१ख:१) next day
संत्रगही (४६क:४) a place name: (स+अन्तर+गृह?)
सन्दि (४९क:५) truce
समस्त (५८ख:५), (X५०क:३) all
समस्त वृछिजु (४९क:५) unitedly; in a combined crowd
समेस बिया (५१क:५-ख:१) offered a ritual dish
सम्पूर्णयात (६२क:१) the completion ceremony
सम्वच्छलवु (२९क:५), (२९ख:२), (२९ख:३) year (emphatic)
सम्वच्छलसवु (५५क:३) in the same year (संवत्सर+स+वु)
सम्वच्छसवु (४२क:३) in the very year
सम्वत्छलनवु (६३क:५) year itself (emphatic/inclusive)
सम्वृति (५८ख:५) equal parts (सम+वृति व्वति)
सम्मतन (५९ख:३), in consultation, in agreement (cf.Skt. संमति agreement)
सयकर छो (४७क:३) ?
सरवादल (५३ख:२) the party of Sarawā?
सवद (४९क:१) confess; take an oath of allegiance; surrender
सर्व्वसवु (६३ख:४) all over
सहं (४३क:२) horse सल (see also सड)
सहपो यात (६१ख:४) horse-festival?

सला (४८ख:२), (६२क:३-४) **the fourth** month of Nepal **Era year** (January/February)
संमि (५३क:५) the line where the word occurs is fragmented
सम्यं (५३ख:३) ?
महन (६३ख:१) in the company of; accompanied by
महया (४२ख:२) ?
मा (४८क:२) (५३ख:१) a cow
मातक याञ (३०ख:४) the way of propitiation
साधमरें (५३ख:१) propitiated
मामानं (५९ख:५), (६०क:१) harvest/plantation as well
मायान (६३ख:१) the cow-festival
मार (४१क:३) oil-pressing workshop?
माल (X५०क:२), (५८क:१) furrows?
माला (३३ख:३) proclaim; install
मालेपी (३७ख:४) the ones who drag (the chariot; पी=four)
मालोठय (३७ख:३) an item in the feast?
मास्तियाञ (५८क:१) physically tortured
माम्यं (६२क:३) dragging out pulling out
माहरपा (५४क:३) anoint माधना/माध+रपा (anoint)
मिवका (५९क:२) a gold coin; शिवका, originally issued by Śivadeva in the 11th century A.D., also knwon as **pla** or **pala**
मिद्धो (५८ख:१) finished
सुनोलापत्र छत्रः (३९क:५) a kind of ritual umbrella used during the coronation.
सृभिक्ष (३०ख:२) affluence
सुवारण (५८ख:५) by the caste of suwāl or cook सुवाल+न
सनक चो ञे (३७ख:५) observe mortuary rites
मेकावया (५१क:१) came to take taxes ransom?
मेञव (६२क:३) rehearsing; having rehearsed
मेञके (६१ख:१) dismantle
मेवम्म (४६ख:५) on voluntary labour (cf.Skt. मेवक serving, worshipping, honouring)
मेवा वव (४८ख:५) came to serve; enlisted on the service of.
मोक्व (५५क:५) the one who consulted

मांम्य (६२क:४) consulting
मौ (५८ख:२,३) oil
म्थापन याङा (५४क:३) consecrated
म्म (६३ख:५) ?
म्मय (६१ख:२) a ritual dish, containing fried dry rice, ginger, black beans, bean cake, beaten rice and grilled meat
म्मेम्त एकशग (६०ख:३) in full agreement/consultation assembly unison consensus?
म्याङा (३६क:४), (४१ख:१), (४३क:५), (४७ख:५), (४८क:४), (५०ख:१), (५०ख:५) killing; killed
म्याचका (४७ख:२), (५०क:१), (५३ख:१), (५८क:२) caused to kill
स्याचकम् (५६ख:५) caused to kill
स्यन्ता (६३क:४) in disrepair
स्यष्ट (४९ख:४) courtiers (cf. श्रेष्ठ)
स्येष्ठ (५६ख:३) courtiers; nobles - श्रेष्ठ
स्वं (५७क:३) three
स्वंदेशान (४५ख:२) in all the three principalities
स्वंपहर (४२ख:१,२) early hours of the day (cf. प्रहर about three hours) in Nepali प्रहर in Sanskrit)
स्वंपहरस (५१क:१) at the third of the eight periods of a day (early in the morning)
स्वंम्हंम (६०क:१) three persons
स्वंङा (४७ख:२) together; jointly - म्वाना
स्वङा (५१क:५) consecrated
स्वङा दव (५६क:१) consecrated
स्व डन (४७ख:३) three years, for three years
स्वंदेशा (४२क:५) three principalities
स्वन्देश (४१ख:२), (४६क:३) a loose term applied to any of the three principalities at any time
स्वपहर (४४क:३) early hours of the morning (cf प्रहर about three hours in Nepali or प्रहर in Sanskrit)
स्वंपहरस (४३ख:१) at the early hours of the morning cf. प्रहर about three hours in Nepali or प्रहर in Sanskrit
स्वन्हु लिव (३७क:२) three days later
स्वान (४०क:३) flower
म्व (६२ख:१) three
म्वेदेश (५७ख:५), the three principalities
म्वेदश कल्हाया (६१क:४) speaker in the three principalities
हंड (४९क:३) brought
हंङा (४७क:३) captured? hit (Skt. हन्)
हंङा (४९क:४) sent
हङा (५३ख:१,३) captured? hit (cf. Skt. हन् =hit)
हटमल्युयकं (६२ख:४) without fixing a reasonable rate
हायका (५८क:४)(६३क:४) causing to flow causative form of हाये
हयका (६२ख:२) cause to flow - causative of हाये
हव: (४१क:४) brought
हस्तरपं (X५०ख:१) devolve handover
हस्यं (२९क:५), (४५ख:४), (५३ख:२) bringing
हस्य कं (४१क:३) collecting from
हा (४६ख:४) brought
हाथार (३३ख:४), (३८ख:१,२), (४०ख:१), (४०ख:२), (४१क:१), (४१क:५), (४१ख:१,२), (५३ख:३), (५५क:३) invasion; attack; assault
हाथारण (४०ख:५) by attack (cf. Skt. प्रहारेण by attacking or assaulting
हाथार दल (४९क:३) invading party
हाथार वड (५०क:४) (५१क:४) went to invade
हिन्मा (६१ख:२) blood-sacrifice (cf. Skt. हिंसा mischief, injury, wrong, harm etc.)
हिराधारछत्र (३९क:५) a kind of ritual umbrella
हुरवब (५७ख:४) came to stage
हुव (४५क:३), (५४ख:१), (६२ख:२) danced (cf. हृह to go in Sanskrit)
हेतु: (३०ख:४) because of; reason
हेतु नकछायाव (३२क:१) ?
हेया (५१ख:५) having brought (i.e., हया wrong transcription?)
होल (६३ख:४) to scatter, to spray
होलव्यंग्व (६३ख:५) finished scattering or spraying
होला (४७ख:३) to scatter
होले (६१ख:२) to spray water
व्हंड (३७क:४) met; got united as a party

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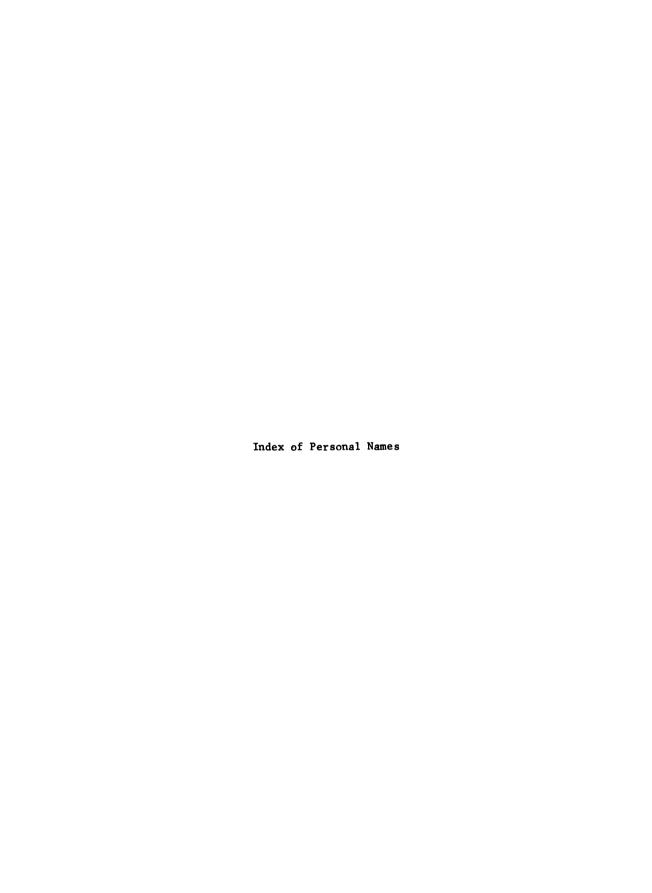
व्यक्ति-अनुक्रमणिका

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नालं (५०क:२,३)
निमक्वाठ (५३क:१)
नेपाल (१९ख:२), (२४ख:५), (२७ख:४), (२८ख:४), (३१क:५), नेपालभूमि (१९ख:४), (२०ख:१), (२१क:४), नेपालमण्डल (२३क:२)
नेर्पि (३८क:२), निपींक्वाठ (३८क:४)
पञ्चपुर उत्रशाला खण्डचोक (२५क:५)
पञ्चपुर दक्षिणशाला खण्डचोक (२५क:५)
पन्त (३९ख:४), (४१ख:२)
परमेश्वरपनालि (२२क:४)
पलाखचो (३३क:३), (३३ख:३), (३४क:१,२), पलाखचोदेश (३६ख:२), (३९ख:३,४,५), (४०क:५), (४५ख:१), (४६ख:३), (५१क:३)
पशलछें (४३क:५), (६१ख:३)
पशुपति (१७ख:१), (१९ख:४), (२०क:१), (२०क:२), (२०ख:२), (२०ख:३), (२१क:२,३), (२१क:५), (२२क:१), (२२ख:५), (२३ख: १), (२४क:३), (२५ख:४), (२६क:३) (२६क:५), (२६ख:४), (२७क:२), (२७क:४), (२८ख:३,४), (४०ख:२), (४२क:३), (५१ख:५), (५४क:३), (५६ख:५), (६२ख:४)
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पालखुरि (३२क:५)
पिंछ (५०ख:१)
पिथोवहार (५३क:३), (५६क:३)
पींक्वाठ (३७क:३)
पुलचो (२९क:५)
पुलवहीरि (४६क:३)
पूर्व्वराजधारणी (२६क:२)
पूर्वशिखरदेव (२४ख:१), पूर्वशिखरनारायण (२६क:२)
पोनचेड (४४ख:५)
प्वनन्ती (५७ख:२), पुनन्ती (५क:३)
फनपीं (३३ख:२), (३९ख:४), (४०ख:३), (४१ख:२), (४१ख:५), (४४ख:५), (४८क:१), (४८ख:१), (४९ख:३), (५६क:२), (६१ख:५)
फालुंक्वाठ (५९ख:१)
फिशिरिक्वाठ (५७ख:५), फिश्रिक्वाठ (६१ख:५), फिशिरि (६२क:३)
फुटोविहार चैत्र (२१ख:२)
बलम्बु (५१ख:४)
बुगं (४३क:२), बुङ्ग (४९ख:२), बुगम (६३ख:१)
बुगमलोकेश्वर (२३क:१), (२३क:४), (२६ख:४), बुगन्देवल (४०क:३)
बुहखुनिछे (६०क:२)
व्यनापे (४३क:१), वनेपा (४४ख:४), व्यनाप्पाक्वाठ (४७क:४), व्येनाप्पा (५२क:५), (५७ख:२), (५९ख:४), (५०क:३)
ब्रह्मपुर (४१क:२)
ब्राह्मखा (४६ख:४)
भगवती मनहर भटारिका (नक्साल) (२४क:२)
भटिनिभाट (६१ख:२)
भण्डसाल (३७क:५)
भक्तापुर (२५क:१), (२८ख:५), (३०क:३), भक्तग्राम (२७ख:१)
भावाखार (५०क:३)
भीङ्को (६१ख:४), (६२क:३)
भुङ्गुलछ (५२क:१)
भृङ्गारेश्वर (१७क:३)
भृङ्गारेश्वरी (१७क:४)
भोंत (२३ख:५), (३६क:१), (३८ख:४), (४१ख:३), (४२क:४), भोन्त क्वाठ (४३ख:१), (४४क:२), (४६ख:५), (४७क:३), (४८क:२), (४८ख:१), (५१ख:४), (५२क:२), (५२ख:१), (५३क:३), (६१ख:५), (५०क:१), (५०क:२), (५०ख:१)

भोटराजे (२३क:२)
भोतान्तदेश (२१ख:२)
भोयोथलि (३८ख:२)
भ्वंतभहीहि (३९ख:१)
मङ्गलछें देवलछें (६२क:३)
मंभिवहारक्वाठ (४६ख:३)
मण्डेवहारछेया कोचपाइदेव (६०क:३)
मदनसरवर (३१क:४)
मनंटुठि (३९क:२)
मनिगल (३७ख:१), (४१क:५), (४१ख:२), (४२ख:२), (४४ख:५), (४५ख:२), (४७ख:५), (४८क:१), (४८ख:१), (४९ख:१), (५१ख:४), (५२ख:२), (५२ख:४), (५३क:२), (५६ख:१,२)
महेंद्रमगे (२४ख:३,४)
महिछें (५७क:१)
माक्वछें (३३ख:१)
माजगह (४०क:४)
माम्र्यपाट (४२ख:३), (५२ख:५)
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मितिलीं (४१क:१)
मिथ्ला (४६क:४)
मीशान्येस्वर (२३ख:१)
मुहिंखो (५१ख:३)
मेङ्गुहि (३३ख:५)
मेनं टुठि (३९क:२)
मेनण्टुठि (६३ख:२)
म्यालंखाधर (५९क:१), (६०क:४)
यं (४५ख:२), (५०ख:३), (५५क:४), (५७ख:५), (६३क:१)
यंचेल (५९ख:२)
यंटाछें (३६क:१)
यंबो (३३ख:५)
यंबीह्रलल्लुन (४२क:४)
यङ्गल (३७ख:१), (४०ख:३), (६३क:१)
यच्छें (४३क:५)
यटपाट (५८ख:१,२)
यम्वटुनुम्विहार (६२क:४)
यम्बु (३३ख:४), (३७ख:१), (४०ख:३), (४७ख:४), (४८ख:३)
यहं (२९क:५), (३१क:५), (३३ख:४), (३४क:५), (४०क:४), (४०ख:२,३), (४१ख:२), (४२ख:२), (४४क:१), (४६क:३), (४८क:४), (५२क:१), (५४ख:१), (५५क:३), (५६क:३,४), (५६ख:१), (५६ख:५), (६१क:२), (६२क:३), (६३क:१)
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यावनक्वाठ (४१ख:१)
यिनायडो (५०ख:५)
युथुनिमम् (३६क:४), (४७ख:३)
युथोनिमम् क्वाठ (३७ख:५), (४०ख:४,५)
युथनिमं (४०ख:१), (४६ख:४), (४९क:३), (५८क:४)
युपीं (४९ख:२)
युविछें (४७क:३)
युविल्च्छ (५४ख:४), (५७क:५)
युम्वीतहको (५०क:१)
येछु (५५क:५)
येटा (३३ख:५)
येटाक्वाठ (४८ख:५), (४८ख: ५)
येटावने (५७क:३)
येथोवहार (३१क:५), (४२क:५), (४८ख:३)
येन्देञ्चेत (४३क:३)
येवुक (३३ख:२)
योचेल (५९ख:२)
योथोवहार (५३ख:१,२)
योद्यं (२[illegible]ख:२)
योद्यंयंथोवहिरियागन्धह्निम्भाह्न (५९क:२)
योद्यंवृहंद्देवालय (२५ख:१)
योद्यम्वहिरि (४५क:२)
यौक्वाठ (३६ख:३)
राजकुल (४९क:५), (५७क:१), (५८क:४), (६१क:४)
राजगृह (२४क:५)
राजग्राम (४६ख:१), राजगा (४७क:४)

राजदीप (४२क:४)
राजवाम (३७ख:५)
राजवासक्वाठ (४४क:१), (४४ख:४)
रार्जविहार (२२ख:१)
रार्जविहार धमरेचेत्य (२१क:३)
राजलखु (३७ख:२)
रिङ रिङ (३४क:१)
हिप्यक्वाठ (४२क:१-२)
लंकोलाछ (४४ख:१),
लछको (६१क:३)
र्ललितापुरी (२३ख:३), (२८क:२)
लिवीयण्टा (५८क:४)
लुंम्हु (लुभु) (४०ख:२)
लेले (५३ख:३)
वंट (३४क:१)
वंटाक्षेत्र (५६क:५)
वंटापीठि (४८ख:५-४९क:१), वंतापीठी (४९क:१)
वंथ्वोचो (४२क:१)
वंद्यं (५४क:१)
वंप्याछें क्वाठ (४१ख:४)
वप्याछें (४०ख:४)
वंविगोछें (४४क:५), (४९ख:३), (५१क:५)
वखाछेंक्वाठ (४१क:५)
वन्दे (४५ख:५)
वलवलदेवी (२४क:४)
वलवलनदी (३१क:२)
वलुंखा (४१ख:२)
वद्यर (५३क:३)
वहारक्वाठ (५५ख:४)
वहारछें (५७क:५)
वाक्वाठ (४५ख:५)
वहारछेया कोचपाह भम्रह (६०ख:१)
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वानिडोल (३४क:१)
वाहंपीण्टोखोशी (५६ख:५)
विद्यापीठि (४१ख:३)
विष्णुजलसयन (२२क:३)
विष्णुतीर्थनारायण (३०ख:१)
विष्णुभट्टारक (२२क:४)
विष्णुभट्टारक वृहच्छिलामय (२२क:२)
विहारकोट (२८क:२)
वोद्यं।वद्यं (३९ख:४), (४८क:१)
शिमरावनगह (४६क:५)
शिवग्लस्थान (२५क:१)
श्लेष्मान्तकवन (१७क:४)
संज्ञं (४३क:१), (४४ख:५), (५०क:२)
संलंक्वाठ (६१ख:५)
सङ्करेश्वर भटारिक (२४क:१)
सङ्को (३३ख:२), (४७ख:१), (४८क:५), (५५क:१)
सङ्खलङ्खु (४५क:४)
सङ्गछ (५३ख:३)
सलंक्वाठ (५४क:२)
सलछें (४१क:४)
साखर (क्वाठ) (४४ख:२), शाखरक्वाठ (४५क:३)
साम्हगुंस्थान (२६ख:२)
सीनगुविहार चैत्य (२०ख:३)
सुखाडो (६२ख:४)
सुगलद्वाखा (४९क:२)
सुदिको (३३ख:५)
सेल्लक्वाठ (४४क:३)
सोमेस्वनिमम् (२७क:३)
स्येंगु चेत (२६ख:४)
स्वंखा (४०ख:१)
स्वदेशप्रदेश (६१क:३)
स्वाखरक्वाठ (६१ख:४)
स्व देश (६२ख:१)
हरिशिद्धि भट्टीहि (५६क:४)
हरिक्षेत्र (६२क:१)
हरिपुर (२३ख:५)
ह्नोल तवनिमम् (२३क:५)

Appendixes

Facsimile Plates of the Fragment of a *Vaṃśāvalī*
[Kaiser Library]

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[१ पृष्ठ]

१. -(दे)व, वर्ष २६।। तेन पुन भोटान्तप्रयन्तानप्कण्टकं राज्यं करो-
२. (ति)।। राजा श्रीजयदेव वर्ष ४२ मास ७।। राजा श्रीवलदेव, वर्ष ११
३. ।। राजा श्रीवालार्जुनदेव, वर्ष २१ मास ७।। भ्रातृभार्य्यामंभव तेन,
४. हि, दुर्गभट्टारकाय, स्वमुकुटं प्रदत्तं।। राजा श्रीमानदेव, वर्ष
५. ३६।।तेन बहल्वनादं नवनीमि प्रतिस्थितं।। राजा श्रीराघवदे
६. व देव, वर्ष ६३ मास ६।। श्रीपशुपतिभट्टारके, संवत्सरप्रवृ
७. त्तिः कृता।। राजा श्रीशंकरदेव वर्ष १८ मास ६।। राजा श्रीमहदे

[२ पृष्ठ]

१. व वर्ष ३३ मास ९।। राजा श्रीविक्रमदेव वर्ष १।। राजा श्रीनरेन्द्र
२. देव, वर्ष १ मास ६।। राजा श्रीगुनकामदेव, वर्ष ८५ मास ६।। ते-
३. न पशुपतिभट्टारकाय एकादशकोषं प्रदत्तं, तत्रैव ईशा-
४. नेश्वरस्य, वासुकीभट्टारकस्य तांम्रशंपलीछादनं कृत्य, तत्रैव
५. दीर्घ चोपाडिकां कृत्य।। सुवर्णपनालि, कोटिहोमं कृतश्चेति।।
६. ।। ।। राजा श्रीउदयदेव, वर्ष ६।। राजा श्रीनिभयदेव, वर्ष ५।।
७. (राजा) श्रीभोजदेव, रुद्रदेव वर्ष ९ मास ७।। तेन भोजदेवेन, श्री

[३ पृष्ठ]

१. ...(ना)शिता।। राजा श्रीलक्ष्मीकामदेव वर्ष २१।। तेन हि चंप-
२. ...(स)हिते सम्वत्सर्रानिधाने, राष्ट्र शान्ति कृत्य।। राजा श्री
३. ...(व)र्ष २०।। तेन हि ललितपुर अर्द्धराज्यं कृत्यं वर्ष १०।।
४. (राजा श्री)भास्करदेव, जयदेव उभयराजा वर्ष ७ मा ४।।तेन
५. हि भास्करदेवेन, पितृमालि, विकृतं १० सुवर्ण्णमय, मन-
६. हरभट्टारकस्य, कांचननाशिता, तद्दोषेण अंधीभर्वात।।
७. राजा श्रीवलदेव, वर्ष १२।। तेन हि अत्यन्त र्सभिक्ष कारो, ते

[४ पृष्ठ]

१. न वजस्थे. हहिपुर कृतं।। राजा श्रीपद्मदेव वर्ष ६।। तेन
२. हि मुकुटं कृतवान्।। राजा श्रीनागार्जुनदेव, वर्ष ३।। राजा
३. श्रीशंकरदेव, वर्ष १७।। तेन हि नंदीसालायां, शंकेश्वरभट्टा
४. (रका)य प्रतिष्ठिता, देवकुलं च पूर्ण्णंकृत्य, राष्ट्र शान्ति का-
५. .... विहारश्च प्रारत, भगवती मनहरभट्टारकाय,
६. ....।। राजा श्रीवामदेव, वर्ष ३।। राजा श्रीहर्षदेव, वर्ष १६
७. .... तिप्रति, सम्वत्सरद्वय, प्रवर्त्तमान।। राजा श्रीशि

[५ पृष्ठ]

१. (वदेव वर्ष) २७ मास ७ तेन हि पशुपतिभट्टारकस्य, स्वंर्ण्णशृ-
२. (खली) छादनं कृता।। ततः किंर्त्ति, भगतगामे वलदनी प्रवंधा
३. (नी)ता, पनालिका, कूप, पुस्करणी, सकलजनानन्द कृता, चतु-
४. र्भूमीकं पंचपूरसरस १० युक्तं १ श्रीमत्राजागृह १० सुनिषा
५. दितं श्रीपशुपतिभट्टारकस्य, रजतपद्मपुनर्घटित
६. पूर्व्वं दंमव्यवहार नास्ति, सुवर्ण्णरक्तिका स्तव्य, स्वश्रीसिंहाकृत-
७. रूपं दंम कृत व्यवहार, सुवर्ण्णमयी श्री(शि)वस्याकृतिं विवकाङ्क कृ

[६ पृष्ठ]

१. त्य पूर्व्वशिखरदेवस्य परिवारसहितेन, जीर्णोद्धारं कृत्य।।
२. राजा श्रीइन्द्रदेव, वर्ष १२।। राजा श्रीमानदेव, वर्ष ४ मास ७।।
३. राजा श्रीनरेन्द्रदेव, वर्ष ६ मास ४ माघ कृष्ण चद्रमा प्रतिपद, स-
४. प्तांद्धिके काले, वर्षशतद्वये शुभदिने राज्यं वरं प्राप्यते। नेपा-
५. (ल) समस्त मण्डलमहीत्रात प्रजानाशनं। पीडचं शास्त्रदासुरमि-
६. श्रीनंददेव प्रभु। तेन हि भक्तग्रामे, शिवगलटोल
७. यकृतदेवद्वय प्रतिष्ठितं। त्रिपुरसहिता, राजा

[७ पृष्ठ]

१. (धनी प्र)तिष्ठित, राजकुलखनीयं, सुवर्णपनाली कृता, श्रीने-
२. (पालम)हीमण्डलक, महापात्रमुखसमस्त, प्रभानां पुत्रपौत्रादि
३. ...संतापदुःखाग्नि प्रपीडते, हृदयाना च धवेन प्रव-
४. ...रापकृतानां, चौरकंवानहृत्यं, महास्तेन कृते शुक्रदि-
५. (ने ना)टिकसुधनेपाल कृतवान्।। राजा श्रीनन्ददेवं वर्ष २०
६. सम्वत् २६७ पौषकृष्णत्रयोदश्यां, शुक्लदिने, श्रीरुद्रदेव, पु-
७. ष्याभिषेक कृतवान् राज्ये।। पुष्याभिषेकात, तुषारे वृष्टिं च भवति।।

[८ पृष्ठ]

१. (राजा रुद्र)देव वर्ष ८० मास ११। राजा श्रीमृतदेव, वर्ष३ मास ११।। महा
२. (मारीदुर्भिक्ष) भवति।। सम्वत् २९९ कार्त्तिके कृष्ण षष्ठि शुक्लवार।। रा-
३. (जा श्री) सोमेश्वरदेव, पुष्याभिषेक कृतवान्।। राजा श्रीसोमेश्वर व-
४. ..मास ३।। युवराजा महेन्द्रदेवेन कृत, महेन्द्रसरोवर।। सम्व-
५. ...९ वैशाख शुक्लपूर्णमी राजा श्रीगुनकामदेव, पुष्याभिख
६. (कृ)तवान्।। सम्वत् ३०५ पौष शुदि ७ अंगवासरे। राजा श्रीवि-
७. (जय)कामदेव, वर्ष ६।७ मास।। राजा श्रीअरिमल्लदेव वर्ष ३१ मा

[९ पृष्ठ]

१. स ९।। तस्य राज्ये मरकदुर्भिक्षं च प्रादुभूतः दंमेन, अन्न कुड-
२. द्वयमभूत्।। राजा श्रीअभयमल्लदेव, वर्ष ४८ मास २।। माहा
३. मारी अनावृष्टि, दुर्भिक्षप्रजाक्षय, भूमिकंप छत्रभङ्ग।। सम्व-
४. (त् ३)७५ आषाढ शुक्ल २ पुनर्व्वसु, सोमवासरे।। राजा श्रीजयदे-
५. (व, व)र्ष २ मास ७।। राजा श्रीअनन्तमल्लदेव, वर्ष ३२ मास १० श्री-
६. (पशुप)तिभट्टारकस्य, ध्वजरोहनं कृतं, श्रीपशुपतिभट्टारका-
७. ...ददेत। तस्य राजा, कुराज्यं च चिंतापहारी, कुमरवनं।

[१० पृष्ठ]

१. ....नाश करोति।। ।। सम्वत् ४०८ पौषमासे जयतारी प्र-
२. (विष्ट प्र)थमं।। ।। सम्वत् ४१४ फाल्गुण मास द्वितीया, वार प्रवि-
३. (ष्ट) खशिया, प्रवेस।। ।। सम्वत् ४११ माघमास, तिरहुतिया
४. भगतग्रामे प्रविष्ट।। ।। सम्वत् ४३१ माघमास, तिरहुतिया
५. ललितग्रामे प्रविष्टः। राष्ट्रे अतिसंतापः दण्ड प्रच्यते, पात्र
६. सृष्टबंधनं महत्पीडा।। ।। नेपाले जुवराजिनी विरमदेवीनां
७. कृत्य सोमेश्वरनीमंदेवकृत,पुनः चंगु देवालय कृतं, ध्वजा

[११ पृष्ठ]

१. रोहन च। पुन इन्द्रकूट प्रतिष्ठितं, ध्वजारोहनं च। जयशक्ते
२. र्माता विरमदेवी, तत्रान्तरे, राजा जयानन्ददेव, वर्ष।।
३. अनन्तरे जयतुङ्गमल्लस्य, आत्मजः श्रीजयरुद्रमल्लदेवस्य
४. प्रभूतेन स्वकुटुंब, श्रीजयारिमल्लदेव, पुष्याभिषेकं कृत्य रा
५. (ज) भुक्तिमात्रं ददौ।। समस्त नेपाल जयरुद्र इति। नवक्वष्ठ
६. ..म् करोति, नेपाल भक्तग्रामे, क्षत्र विक्रीत, वहुतर, जय-
७. ...सोर्गस्थ।। ।।सम्वत् ५४६ आषाढ पूर्णमी दारा ४ संमे-

[१२ पृष्ठ]

१. ....जायमान कतिपयदिवसान्तरे मृत्युः। पुत्री स-
२. (ती नायक) देवी नाम, पितामही, श्रीपदुमल्लदेवीनां, प्रतिपालि
३. (ता श्रीदेव)लदेवीद्वयोरपि, भक्तग्रामे राज्यं कृतवान्, मण्डप
४. (भूमीकं) संकृत्य, तिलमाधवस्थाने, तत्रान्ते, आदित्यमल्ल, नेपा-
५. दि प्रविष्ट।। ।। सं. ४४८ चै. शु १५ उत्रफाल्गुनी, शुक्लदिने, ललित
६. ग्रामे दण्डेन भवति।। तत्रान्तरे, काशीश्वर, सोमवंश, हरिश्चन्द्र
७. देव समागमन, येन विवाहं करोति, श्रीनायकदेवी, कतिपय

[१३ पृष्ठ]

१. वर्षान्तरे शिष्टेन, विषभक्षणेन मृत्यु: कतिपयपात्रस्यष्ट
२. मानर्यात।। तत्रान्तरे, कर्ण्णाटवंशिज श्रीजर्तसिह देव समाहित
३. संगृह्य पुत्री श्रीराजलदेवी नाम, द्वश दिनान्ते, माता स्वर्गगक
४. ..पितामहचा, अतिकष्टेन, प्रतिपालिता, श्रीदेवलदेवी नाम, कृ-
५. ...पतिपालिता जीविता च।। अथान्तले, श्रीपसु(प)तिमल्लदे
६. (व बन्धनं क)रोति।। नेपालसमस्त सम्मतेन उभयराजकुल
७. (मानमतेन), सं ४६४ श्रावण वदि ४।। श्रीजयराजदेव राज

[१४ पृष्ठ]

१. (कृत्य), सर्व्वसंमतेन, सं ४६७ वैशाख शुदि ७ तस्य, पिता श्रीजया
२. (नन्द) द्वेव, माता ललितग्रामे, उत्तरविहार, राजेन्द्रपाल पा-
३. त्रस्य, पुत्री। जयराजदेवस्य, पत्नी कर्ण्णाटवंशज, श्रीरुद्रम
४. ल्लदेवनाम, तस्य पुत्र, श्रीतस्मिन्मय उभयराजकुल एकत्व।।
५. मं. ४६८ श्रीदेवलदेवीनां कोख कृतं, श्रीपशुपतिर्ददात्। सं ४६-
६. ९ श्रीजयराजदेवेन, कोख कृतं, श्रीपशुपति ददात्।। तदन्त-
७. रे पूर्व्वा श्रुतानागत:।। अथ वंशावलि लिख्यते।। ।। ।।

[१५ पृष्ठ]

१. नन्देन्दुशून्यशशि १०१९ सम्मतशाकवर्षे, तच्छ्रावनस्य धव-
२. ले मुनितिथ्यधस्तात्। स्वात्यां शनैश्चरदिने रिपुमर्दलग्ने श्री-
३. नान्यदेवनृपतिर्विदधीत वास्तुं।। स्रष्टा नान्यपतिर्व्वभूव तदनु
४. श्रीगांगदेवो नृपं, स्तत्सूनुर्न्नरसिहदेवनृपतिः श्रीरामसिहस्त-
५. तः। तत्सूनुर्भ्रवसिहदेव उदितः श्रीकर्मसिहस्तत, स्तत्सूनु-
६. (र्ह)रसिहदेवनृपतिः कार्ण्णाटचूडामणिः।। ।। वाणाब्धियु
७. (ग्म)शशि, १२०५ सम्मत शाकवर्षे, पौषस्य शुक्ल नवमी र-

Facsimile Plates of the Abridged *Vaṃśāvalī*

[Vajrācārya's Collection]

गोपालराजा ४

The Vaṃśāvalī King-lists

A careful analysis of the Vaṃśāvalī king-lists and comparison of these lists with positive chronology show certain basic syndromes.

The *Gopālarājavaṃśāvalī* has, for instance, the following kings who are not available in Kaisher Vaṃśāvalī or in Kirkpatrick or in the inscriptions: Campādeva, Jīvagupts, Mānavarmā, Mahīpāla, Devaladeva, and Vasantadeva. Both Abridged Vaṃśāvalī and Kirkpatrick repeat Viṣṇugupta, Bhimārjunadeva, Jayadeva and Baladeva, though with different regnal years.

Several kings available in the inscriptions are missing from the Vaṃśāvalī lists, such as Vāmanadeva, Rāmadeva, Gaṅgādeva, Dhruvadeva and Jayadeva II. On the other hand, we do not yet have any historical documents for several kings mentioned in these king-lists, such as Kṛtavarmā, Vardhamānadeva, Śaṅkaradeva, and Jayadeva III.

Similarly, for medieval period, the *Gopālarājavaṃśāvali* commits the error of omission of 4 historically attested kings:

Śaṅkaradeva	NS 40
Nirbhayadeva	NS 125
Bhojadeva-Rudradeva	NS 132

The VK omits Jayadeva, the founder of the half kingdom of Lalitpur and Bhāskaradeva (NS 165-167), the refactory feudatory of Patan. Kirkpatrick omits Śaṅkaradeva (NS 189-203). Both Kirkpatrick and Abridged Vaṃśāvalī omit Guṇakāmadeva (NS 305-316), the legendary founder of Kathmandu.

Another major syndrome is one of divergence *among* the king-lists. For medieval period, the lists diverge on an interesting point: the inclusion or omission of the three early medieval kings:

Jayadeva : included in V_1, omitted in VK, VG, and Kirkpatrick

Sahadeva : Omitted in V_1, included in VK, VG, and Kirkpatrick

Vikramadeva: Omitted in VK and Kirkpatrick, included in V_1, VG.

None of these three kings has so far been attested historically in any other documents. Whether they were contemporaries ruling two or three kingdoms, or joint rulers of the same kingdom, or rulers succeeding one after another is at present a subject of conjecture.

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At any rate, confusions in the Vaṃśāvalī king-lists are not always meaningless nor always due to sloppy scribal errors. With the exception of the presence or absence of one or other king in the lists, the king-lists are remarkably consistent. The order of succession may temporarily go astray, but there seems to be a close identity of regnal years, not only *among* the king-lists, but also *between* the king-lists and the positively verifiable chronology.

The confusion in the Vaṃśāvalī king-lists following the death of Arimalla in an earthquake on September 14, 1344 is a clear testimony of the subsequent political chaos.

Kamal P. Malla

The Licchavis

Gopālarājavaṃśāvalī	*Abridged Vaṃśāvalī*	*Kirkpatrick*
Viśvadeva 100	Vṛṣadeva 57	Brikh Deo 57
Mānadeva 41	Śankaradeva 50	Sunker Deo 50
Śaṅkaradeva 40	Dharmmadeva 51	Bhurma Deo 51
Dharmadeva 41	Mānadeva 39	Maun Deo 39
Mahīdeva 41	Mahīdeva 51	Mahe Deo 51
Vasantadeva 39	Vasantadeva 56	Bussunt Deo 56
Udayadeva 45	Udayadeva 47	Oodey Deo 47
Gaṇadeva 45	Mānadeva 45	Maun Deo 45
Guṇakāmadeva 50	Sunakāmadeva 50	Sookaum Deo 50
Śivadeva 41.6	Śivadeva 41.6	Seo Deo 41.6
Campādeva 41.9		
Narendradeva 34	Narendradeva 34	Nurredur Deo 34
Bhīmadeva 14	Bhīmadeva 16	Bhema Deo Burmah 16
Jīvagupta 74	Viṣṇugupta 74	Bishen Gupt 74
Viṣṇugupta 71	Viṣṇugupta 61	Kishnoo Gupt 61
Bhumigupta 45	Bhūmigupta 45	Bhoomy Gupt 40
Śivadeva 41	Śivadeva 41	Seo Deo Burmah 41
Aṃśuvarmā 43	Aṃśuvarmā 53	Unghoo Burmah 42
Mānavarmā 65		
Kṛtavarmā 76	Kṛtavarmā 18	Kirtoo Burmah 18
Mahīpala		
Devaladeva 10		
Bhīmārjunadeva 35	Bhīmārjunadeva 37	Bheem Arjoon Deo 39
Narendradeva 13	Nandadeva 13	Nund Deo 13
Śivadeva 16	Śivadeva 16	Seo Deo 16
Narendradeva 35	Narīndradeva 37	Nurrender Deo 37
Baladeva 17	Baladeva 17	Bul Deo 17
Vardhamānadeva 16	Śaṅkaradeva 12	Sunker Deo 12
Śaṅkaradeva 12	Vardhamānadeva 16	
Vasantadeva 21	Śaṅkaradeva 12	
	Bhīmārjunadeva 16	Bhem Arjoon Deo 16
	Jayadeva 19	Jye Deo 19
	Baladeva 16	Sree Bull Deo 16

Gopālarājavaṃśāvalī	*Kaisher Vaṃśāvalī*	*Abridged Vaṃśāvalī*	*Kirkpatrick*
Rudradeva 27	(....de)va 26	Candradeva 27	Condur Deo 27
Jayadeva 42.5	Jayadeva 42.7	Jayadeva 42.7	Jye Deo 42.7
Baladeva 11	Baladeva 11	Baladeva 11	Bul Deo 11
Balārjunadeva 21.5	Balārjunadeva 21.5	Balārjunadeva 36.7	Ballunjoon Deo 36.7
Manadeva 36	Mānadeva 36	Mānadeva 36	???

Note: The fragmentary *Vaṃśāvalī* at Kaisher Library begins with (Rudrade)va only.

The Ṭhakurīs

Gopālarājavaṃśāvalī	*Kaisher Vaṃśāvalī*	*Abridged Vaṃśāvalī*	*Kirkpatrick*
Rāghavadeva 43.6	Rāghavadeva 63.6	Rāghavadeva 63.8	Ragheed Deo 63
Jayadeva 10	Saṅkaradeva 18.6	Saṅkaradeva 18.6	Seeker Deo 88.6
Vikramadeva 8.9	Sahadeva 33.9	Sahadeva 33.9	Soho Deo 33.9
Narendradeva 1.6	Narendradeva 1.6	Vikramadeva 1	Narrender Deo 1.6
Guṇakāmadeva 85.6	Guṇakāmadeva 85.6	Narendradeva 1.6	Goonakam Deo 85.6
Udayadeva 5.5	Udayadeva 6	Udayadeva 6	Oodoy Deo 6
Lakṣmīkāmadeva 21	Nirhbayadeva 5	Nirbhayadeva 5	Nurbhoy Deo 7
Vijayadeva 31	Bhojadeva+Rudra-deva 9.7	Bhojadeva+Rudra-deva 9.7	Bhaj Deo Budro 9.7
Bhāskaradeva 3	Lakṣmīkāmadeva 21	Lakṣmīkāmadeva 21	Letchmi Camdeo Dutt 21
Balavantadeva 12	Baladeva 12	Jayadeva 20	Jye Deo 20, reduced refactory tributory Bhāskara, of Patan
Padmadeva 6	Padmadeva 6	Bhāskaradeva+ Jayadeva 7.4	
Nāgārjunadeva 2	Nāgārjunadeva 3	Baladeva 12	Ooday Deo 7.1
Śaṅkaradeva 15	Śaṅkaradeva 17	Padmadeva 6	Bull Deo 12
Vāmadeva 3	Vāmadeva 3	Nāgārjunadeva 3	Puddiem Deo 6
Harṣadeva 14	Harṣadeva 16	Saṅkaradeva 17	Naug Arjoon 3
Śivadeva 27.7	Śivadeva 27.7	Vāmadeva 3	Bam Deo 3
Indradeva 15	Indradeva 12	Harsadeva 16	Sree Hurkh Deo 16
Mānadeva 4	Mānadeva 4	Śivadeva 27.7	Seo Deo 27.7
Narendradeva 6.5	Narendradeva 6.5	Indradeva 12	Indro Deo 12
Ā(nandadeva) 20	Nandadeva 20	Mānadeva 4.7	Maun Deo 4.7
Rudradeva 8.1	Rudradeva 8.1	Narendradeva 6.4	Nurrender Deo 6.4
Amṛtadeva 3.11	Amṛtadeva 3.11	Ānandadeva 20	Rudro Deo 80.1
Someśvaradeva 4	Someśvaradeva 3	Amṛtadeva 3.11	Omret Deo 3.11
Guṇakāmadeva 3	Gunakāmadeva (?) (Crowned NS 305 Pauṣa Sudi 7, Sunday)	Someśvaradeva 6.3 (Crowned NS 299 Kārtik Kṛṣṇa 6, Friday)	Someesur Deo 6.3
Vijayakāmadeva 7	Vijayakāmadeva 6.7	Vijayakāmadeva 50.7	Buz Caum Deo (Unknown)

The Early Mallas

Gopālarājavaṃśāvalī	*Kaisher Vaṃśāvalī*	*Abridged Vaṃśāvalī*	*Kirkpatrick*
Ari Malla 25.10	Arimalladeva 31.9	Arimalla 31.9	Any Mull 31.9
Abhaya Malla 42.6	Abhaya Malla 48.2	Abhaya Malla 48.2	Obhay Mull 48.2
Jayadeva 2.8	Jayadeva 2.7	Jayadeva 2.7	Jey Deb 2.7
Bhīmadeva 13.7			
Jayasiha Malla 2.7			
Ananta Malla 32.10	Ananta Malla 32.10	Ananta Malla 32.10	Unwunt Mull Deo 32.10
Ānandadeva (?)	Ānandadeva (?)	Ānandadeva (?)	Jye Nund Deo (?)
Arimalla 24.6 (?) (Crowned NS 440, Caitra Kṛṣṇa 12) (died in an earthquake on Āśvina Śukla 7, 464 (Sept. 14, 1344)	Arimalla	Arimalla	Jye Singh Mull/Jye Ruero Mull Naik Deby+Harrir Chunder Deo, Rajah of Banares
Rājadeva 12.5 (?) (Crowned NS 467, Śrāvaṇa Kṛṣṇa 4 died in a fire, NS 481 Māgha Kṛṣṇa 8/ Jan. 30, 1361)	Rājadeva (Crowned NS 464, Śrāvaṇa Kṛṣṇa 4) (Brings the dynasty of Nānyadeva and his successors upto Sthitirājamalla)	(Brings the dynasty of Nānyadeva and his successors, upto Sthitirājamalla)	Raj Letchmi, deposed by Jye Dub, deposed by Hurr Singh Deo, Rajah of Semroun Ghur in December 1323 (Brings the dynasty of Nānyadeva and his successors upto Sthitirājamalla)
Arjunadeva (Crowned Vaiśākha Śukla 2, 480 died, NS 502 Māgha Kṛṣṇa 5)			
Sthitirājamalla (NS 502, died NS 515 Bhādra Kṛṣṇa 6)			

This positive chronology is pieced together by collating three main sources -- inscriptions, manuscript colophons, and chronicles.

Our sources for the Licchavis are limited to their inscriptions. For the four centuries of their documented rule, we have nearly 200 inscriptions. This number is, however, misleading as most of the inscriptions are fragmentary and short, containing little or no historical information. The ones containing historical data are not evenly distributed either.

The first ancient inscriptions of Nepal were published a century ago. Controversies still persist on the interpretation of their chronology, particularly on the assignment of two different sets of eras used in these inscriptions to the known epoch eras. The first set of inscriptions is dated between 386-526/535 years; the second set is dated between 29-301 years. The present consensus of opinions among scholars is that the first set is dated according to Śaka Era (founded in A.D. 78) whereas the second set is dated according to Mānadeva Era (founded in A.D. 576). All eras in use in ancient and medieval Nepal are Kārttikādi, i.e., begin on the first day of the bright fortnight of the month of Kārttika (ca. ± October 20).

However, this interpretation of ancient Nepalese chronology has yet to confront an almost insurmountable problem--the problem of interpreting the data of intercalated months available in Licchavi inscriptions. In this connection, Petech's caveat is worth recollecting,

> "By no Siddhānta, by no system, with no era, can we get intercalations at the intervals stated in the (Licchavi inscriptions)." Luciano Petech, "The Chronology of the Early Inscriptions of Nepal", *East and West* XII:2 (December, 1961), p. 230.

What we call the positive chronology of Licchavi kings is thus a shaky list of about 25 names and 30 dates.

For the 320 year rule of the Thakuris we have 24 short, unrevealing, and fragmentary inscriptions. The chronology for this period is pieced together with the help of manuscript colophons. Mercifully, Nepalese scribes noted down, not only the time and place of copying of manuscripts, but also the name of the reigning king. The chronology of "the dark period of Nepalese history" is thus a skeleton structure of 30 names and 45 dates, a few of which are compiled from the chronicles.

Only 18 inscriptions of any consequence have survived from 255 year rule of the early Mallas. Some of their dates are collated from colophons. At this point, however, the chronicles become richer in detail and genealogical data.

Kamal P. Malla

King	Era	Date	
[Jayadeva I]			
[12 un-named kings]			
[Vṛṣadeva]			
[Śaṅkaradeva]			
[Dharmadeva]			
Mānadeva	Śaka Era	386-427	(AD 464-505)
[Mahīdeva]			
Vasantadeva		428-454	
Vāmanadeva		460	
Rāmadeva		467	
Gaṇadeva		482-487	
Gaṅgādeva		489	
[Mānadeva II]		[498	Founder of a new Era AD 576]
Śivadeva I		512-526/535	
Aṃśuvarmā	Mānadeva Era	29- 44	
Udayadeva		45	
Dhruvadeva-Jiṣṇugupta		48- 49	
Bhīmārjunadeva-Jiṣṇugupta		55- 57	
Bhīmārjunadeva-Viṣṇugupta		64- 65	
Narendradeva		67-103	
Śivadeva II		118-129	
Jayadeva II		137-157	
Mānadeva III		180	
Balīrāja		250	
Baladeva		271	
Mānadeva IV		301	(AD 878)

The Ṭhakurīs

NS 1/AD 879—NS 320/AD 1200

[Rāghavadeva]	ca. NS 1-39	Founder of Nepāla Saṃvat on Thursday, October 20, 879.
Śaṅkaradeva		Bhādra Śukla 15, 40
[Jayadeva]		
[Vikramadeva]		
Guṇakāmadeva		Māgha 107-110
Narendradeva-Udayadeva		Mārga Śukla 15, 119
Udayadeva		Caitra Kṛṣṇa 12, 124
Nirbhayadeva		Caitra Śukla 13, 125
Nirbhayadeva-Rudradeva		Phālguṇa Śukla, 128
Bhojadeva		Jyeṣṭha Śukla 2, 131
Rudradeva-Bhojadeva		Prathamāṣāḍha Śukla, 13, 132
Rudradeva-Bhojadeva-Lakṣmīkāmadeva		Caitra Śukla 10, 135
Lakṣmīkāmadeva		Śravaṇa Śukla 2, 144-Vaiśākha Śukla 3, 159
[Vijayadeva]		The ruler of "Half-Kingdom of Lalitpur" (V_1 23b:3; VK3:3)
Bhāskaradeva		Śrāvaṇa Śukla 10, 165-Āśvina Kṛṣṇa 6, 167
Baladeva		Māgha Śukla 8, 172-Māgha Kṛṣṇa 3,180
Pradyumnakāmadeva		Jyeṣṭha Kṛṣṇa 11, 183-Māgha Kṛṣṇa 10, 186
Nāgārjunadeva		188 -- ?
Śaṅkaradeva		Āṣāḍha Śukla 3, 189-Caitra Śukla 15, 202
Vāmadeva		Bhādra Kṛṣṇa, 204- ?
Harṣadeva		Vaiśākha Śukla 15, 207-Phālguṇa Śukla 13, 217
Śivadeva		219-246 ($V_1$24a:3)
Indradeva		Āṣāḍha Kṛṣṇa 8, 247-Kārttika Śukla 5, 256
Mānadeva		Pauṣa Kṛṣṇa 13, 258-Kārttika Śukla 15, 260
Narendradeva		Phālguṇa Śukla 6, 254-Dvipauṣa Śukla 11, 265
Ānandadeva		the founder of the Kingdom of Bhaktapur; crowned on Māgha Kṛṣṇa 1, 267 (V_1 24b:5) Prathamāṣāḍha Kṛṣṇa 5, 267-Phālguṇa Śukla 11, 286; died 287 ?

Rudradeva	Pauṣa Kṛṣṇa 13, 287 (VK7:6-7 has 267, which is evidently a scribal error) Crowned; Mārga Śukla 15 (Agrahāyaṇa Pūrṇimā) 295
Amṛtadeva	Vaiśākha Śukla 3, 295-Bhādra Kṛṣṇa 9, 299 ($V_1$31b:4)
Someśvaradeva	Kārttika Kṛṣṇa 6, 299 (VK8:2) Crowned; Kārttika Śukla 2, 301
Guṇakāmadeva	Pauṣa Śukla 7, 305 (VK8:6) Crowned 307 Phālguṇa Kṛṣṇa 6
Lakṣmikāmadeva	Kārttika Kṛṣṇa 313-Śrāvaṇa Śukla 3, 317
Vijayakāmadeva	Vaiśākha Śukla 3, 312--Māgh Śukla Śauridivasa 320.

The Early Mallas

NS 321/AD 1200 -- NS 515/AD 1395

Arimalla	Karttika Śukla 10, 321 - Jyeṣṭha Kṛṣṇa 7, 336
Abhayamalla	Jyeṣṭha Śukla 15, 337 - Āṣāḍha Śukla 8, 375
Jayadeva	Āśvina Kṛṣṇa 2, 374 (V_1 39a:3) Mārga Śukla 15, 377 (V_1 37b:1-2) Crowned twice ? Ruled for 2 years and 7/8 months Bhādra 377
Jayabhīmadeva	Caitra Śukla 5, 380 - Pauṣa Śukla 12, 390
Jayasiṃhamalla	Āśvina 10, 391 - ?
Jayānantamalla	Caitra Śukla 9, 395 - Śrāvaṇa Kṛṣṇa 13, 428
Jayānandamalla	Vaiśākha Kṛṣṇa 9, 434 - Śrāvaṇa Śukla 1, 438
Jayārimalla	Caitra Kṛṣṇa 12, 440 ($V_2$44a:2) Crowned; Āśvina Śukla 8, 464, died in an earthquake in Devpātan ($V_2$51a:1)
The Throne of Nepal Vacant ?	Āśvina Śukla 8, 464 - Śrāvaṇa Kṛṣṇa 3, 467. VK (13:7), however, shows that Jayarājadeva was already crowned, with the consent of both the Royal Houses, on Śrāvaṇa Kṛṣṇa 4, 464. This must be a scribal error for 467 as Jayārimalla, the legitimate ruler, was still alive till Āśvina Śukla 7, 464
Jayarājadeva	Śrāvaṇa Kṛṣṇa 4, 467 ($V_1$28b:1-2) Crowned with the consent of both the Royal Houses - Māgha Kṛṣṇa 8, 481
Jayārjunadeva	Vaiśākha Śukla 2, 480 (?) - Māgha Kṛṣṇa 5, 502 (died in the Kwātha Cheṃ confinement)
Jayasthitirājamalla	Māgha Kṛṣṇa 5, 502 - Bhādra Kṛṣṇa 6, 515.

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Jayaratnākaranāṭaka (1957), *Aitihāsika Patrasaṃgraha* (1957), *Itihāsa Saṃśodhanako Pramāṇa Prameya* (1962), *Triratna Saundaryagāthā* (1964), *Gorkhāko Aitihāsika Sāmagrī* (1972), *Tistung-Citlāngko Aitihāsika Sāmagrī* (1972), *Lichhavikālakā Abhilekha* (1973), *Dolakhāko Aitihāsika Ruparekhā* (1974), *Nuwākotako Aitihāsika Ruparekhā* (1975), *Pāñcālī Śāsana Paddhatiko Aitihāsika Vivecanā* (1979), *Śāhakālaka Abhilekha* (1980).

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Malla was a Visiting Scholar at the Department of Linguistics, University of California, Berkeley during 1980-1981. He was Founder-President of the Linguistic Society of Nepal. His publications include *Eliot's The Waste Land: An Essay on the Structure of Meaning* (1961), *Fugitive Essays* (1967), *Nepal in Perspective*, Co-Editor (1973), *English in Nepalese Education* (1977), *Nepal: A Conspectus*, Editor (1977), *Occasional Papers in the Humanities and Social Sciences*, Editor (1978), *The Road to Nowhere* (1979), *Classical Newari Literature:A Sketch* (1982), *Impeccable Historiography in Nepal: A Rebuttal* (1984) and *The Newari Language: A Working Outline* (1985).

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